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THE LIFE OF CHRIST

By
ERNEST DEWITT BURTON
and
SHAILER MATHEWS

REVISED EDITION

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THIS REVISED EDITION
ON WHICH WE HAD PLANNED AGAIN TO CO-OPERATE
IS DEDICATED TO THE MEMORY OF
ERNEST DEWITT BURTON

UNITED THEO

PREFACE TO THE NEW AND REVISED EDITION

As originally planned, this volume sought to give the student an intelligent mastery of the biblical material needed for studying the life of Christ. That to some degree the volume met the demands of teachers of the New Testament would appear from the fact that it has been steadily and widely used since its publication. It was based on a harmony of the four gospels and did not discriminate between the treatment accorded the Synoptic Gospels and that accorded the Gospel of John. A generation ago no such distinction was judged necessary in popular Bible study. During the years, however, which have elapsed since the volume joined the pioneers of the constructive study of the life of Christ, New Testament scholarship has made decided advance. The distinction between the first three gospels and the Fourth is now generally recognized. No scholar would now undertake to construct the life of Jesus without making such a distinction. In revising the work, therefore, it has seemed best to divide it into two parts. The first three gospels are treated as historical sources and the student is assisted to discover both their common elements and their differences. The Fourth Gospel is treated as an interpretation of Jesus, born of at least two generations of Christian experience. It is believed that such a method is in itself pedagogical, freeing the student from a vast number of highly technical questions involved in older harmonies, and leading him at once to look upon Jesus from the point of view both of his contemporaries and of later, though still exceedingly early, Christian faith.

Such a rearrangement of the gospel material has led to changes in chapter headings. The headings for sections have

also been changed in the interest of a clearer analysis of the account of the work and words, the religious influence and ideals, of Jesus. A further change consists in appending to each chapter a group of topics for discussion, the purpose of which is to lead the student to use the teaching and example of Jesus (usually to be found in the chapter to which topics are appended), as material for the satisfaction of his own needs and the facing of many of today's disturbing questions. These topics are generally in the form of questions which, it is to be hoped, do not suggest any answer which the reviser himself might make. A textbook used by others than its author should make it possible for the teacher to lead a class to discuss its problems independently.

It will also be seen that in matters about which there is wide difference of opinion among Christians, such as the virgin birth, miracles, the nature of the resurrection, the volume does not commit the teacher to any single explanation or theory, but states impartially different views.

The revision of the book will fail of its purpose if it does not stimulate independent thought and free discussion. Our social, economic, and religious problems call for independent views, and, it may very likely be, frank difference of opinion. Yet discussion ought to be conducted in full recognition of materials from which to form possible conclusions. To this end it has been thought best to preserve (although somewhat shortened) the exegetical material which makes the volume a sort of commentary upon the gospels. For any intelligent answer to a question raised in the sections devoted to questions, discussions, and topics for further study, it is imperative that the student have at his disposal certain facts, as well as queries. As the authors stated in their original edition of the book: "We are fully persuaded that only from the historical point of view and method of study can the religious value of

the Bible be most fully appreciated, and that it is precisely this kind of study that yields the largest spiritual result." It is hoped that this revised edition will have this result. For any study of the life and teaching of Jesus that does not lead to new moral ideals, new religious faith, and a new sense of the practicability of the Gospel would be a failure.

The numbering and the titles of the paragraphs of this volume are identical with those in *The Student's Gospels* (University of Chicago Press) which has been prepared as an aid for students of the *Life of Christ*, based upon the *American Translation of the New Testament*, by my colleague, Edgar J. Goodspeed. Quotations are made both from the Revised Version of 1881 and from this new translation, the latter being included in brackets.

SHAILER MATHEWS

GENERAL BOOKS ON THE LIFE OF JESUS AND KINDRED TOPICS

ON NEW TESTAMENT TIMES

SCHURER, *The Jewish People in the Time of Jesus Christ.* Div. I, 2 vols.; Div. II, 3 vols.

MATHEWS, *A History of New Testament Times in Palestine* (revised ed.).

SMITH, *The Days of His Flesh* (New York: Doran).

RIGGS, *History of the Jewish People during the Maccabean and Roman Periods.*

EDERSHEIM, *Jewish Social Life.*

ANGUS, *The Environment of Early Christianity.*

KENT, *Biblical Geography and History.*

INTRODUCTION TO THE GOSPELS

WEISS, *A Manual of Introduction to the New Testament*, 2 vols.

BURTON, *A Short Introduction to the Gospels* (revised ed.).

GLOAG, *Introduction to the Synoptic Gospels.*

LIVES OF JESUS

EDERSHEIM, *The Life and Times of Jesus the Messiah.*

FARRAR, *The Life of Christ.*

GILBERT, *The Student's Life of Jesus.*

STALKER, *Life of Jesus Christ.*

RHEES, *The Life of Jesus of Nazareth: A Study.*

SANDAY, *The Life of Christ in Recent Research.*

HOLTZMAN, *The Life of Jesus.*

SMITH, *Our Lord's Earthly Life.*

SCHWEITZER, *The Quest of the Historical Jesus.*

GLOVER, *The Jesus of History.*

ANDERSON, *The Man of Nazareth.*

HILL, *Introduction to the Life of Christ.*

SUGGESTIONS TO TEACHERS

We beg leave to call the attention of teachers and pupils to certain features of the method involved in the plan of this volume.

1. It demands, first of all, *a mastery of the facts of the Scripture narrative.* The pupil is brought face to face with the gospels, which are the principal—almost the only—sources of knowledge for the life of Jesus that are now accessible to us. The first duty of a historian is the mastery of his sources. Nothing should be allowed to take the place of this, or to crowd it out. Whatever else a course of study based on this book may or may not accomplish, it will be largely a failure if the student fails to acquire as a permanent possession the gospel narrative of the life of Jesus.

2. It demands *interpretation of the Scripture material;* not, indeed, exhaustively thorough interpretation; time and space do not permit this; but such an interpretation as is needed for a reasonably thorough historical study. Let teacher and pupil deal with the material in an interpretative spirit, always asking as they study it: What is the actual meaning of this? For what thought in the mind of the writer or speaker did these words stand? What did he mean by them to convey to others? It is with the purpose of facilitating interpretation that most of the material contributed by us is inserted. Most of the remainder is intended to furnish historical data not derivable directly from the gospels, but needed for purposes of interpretation and historical construction.

It is mainly with the same end in view, and specifically in order to give definiteness to the student's work, that the "Questions and Suggestions for Study" are inserted. We regard

the use of these questions (or better ones which the teacher may substitute) by pupils in studying and by teachers in teaching as almost indispensable to the successful employment of the plan of study which is here outlined. We earnestly recommend that teachers who use the lessons call for papers containing answers from the pupils, correct them carefully and return them to the students. The reading of the answers in the class may or may not be wise.

3. The book is constructive in its aim, or, to speak more accurately, *it aims to encourage the student to do constructive work*. Out of the Scripture material, rightly interpreted, he is encouraged to construct for himself a "Life of Christ" which, though necessarily only a sketch or foundation, shall be, as far as it goes, true to the gospels.

4. The book is not divided into lessons, but into chapters. The limits of these chapters have been determined, not by the amount of work which we suppose can be assigned for a lesson, but by the nature and relations of the material itself. Teachers are advised to assign lessons according to their judgment of the ability of their pupils to do the work. Topics for supplementary study are added for use by the teacher.

5. The book demands a serious consideration of the bearing of the life and teaching of Jesus upon today's life. To this end "Topics for Discussion" are added to each chapter.

6. In the treatment of disputed views (e.g., as to miracles) the volume observes the requirements of a textbook as distinct from a treatise. The teacher is urged to aid the class to understand opposing opinions, and not to choose hastily between them. The teacher will find himself left free by the text to take such grounds as he may deem most tenable. As an aid to such discussion, passages are treated exegetically rather than critically.

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INTRODUCTION

CHAPTER I

THE WORLD IN WHICH JESUS LIVED

1. JUDEA BEFORE THE RISE OF THE MACCABEES.—To understand Jesus, some knowledge of the history of Palestine is indispensable, for he was born and lived his short life in a country close to the great currents of life and history. Palestine was no obscure province of the new Roman Empire. To its neighborhood came many of the rival makers of the Empire, and their decisive battles on sea and land were fought in its vicinity. The civilization of the countries bordering on the eastern end of the Mediterranean was far in advance of those on the Atlantic.

The significance of Jesus in the world's history was in no small degree due to those conditions. He lived in a great epoch, and the religion centering about him was developed among and in accordance with the great forces that shaped the future history of Europe.

When Alexander the Great died in 323 B.C. his vast empire was divided among his generals, and after years of fighting there finally emerged four strong kingdoms, or, as some call them, empires. Of these, the two strongest were Egypt and Syria. Palestine lay between these two states, and as all the great roads ran through it, and as it was certain to be very important in the case of war, to say nothing about its tribute, each state endeavored to hold it. So Judea, a small part of Palestine, was thrown back and forth between them. It was altogether too small and weak to make any objection, and it paid its tribute of twenty talents (approximately $21,000) to Egypt or Syria, as the circumstances demanded, or even divided it between them. At last, however, in 198 B.C., Anti-

ochus III, the Great, got possession of the entire region, and Judea was firmly in the power of Syria.

At this time Judea seems to have had no army, no great wealth, a territory no larger than a fair-sized American county (since Galilee, Samaria, and the east-Jordan regions did not belong to it), and no city except Jerusalem. It not only centered about Jerusalem, but it might be said that Jerusalem was Judea, just as the Roman empire was once nothing but the city of Rome and the fields about it. Its very government was that of Jerusalem. For although the high priest was at the head of the state, he was assisted by the town council or senate of Jerusalem. Just how the members of this body—who were called elders or presbyters—were chosen we do not know, but very likely they were the heads of the most important families. This senate was the highest court, but it also made such laws as were needed; and, together with its presiding officer, the high priest, administered the government. By the time of Jesus this senate had lost some of its powers and had become somewhat different in character. It was then known as the Sanhedrin. Probably each village had also its local council and headman, but all important matters would be directed by the senate of Jerusalem. So it is clear that whatever history Judea should ever make would have to be centered around its sacred capital, where its high priest presided over the priests in the great temple and over the elders in the senate.

Now, this close union of religion and politics was to have very important results. For if one were touched, the other would be, too, and if the Jews should be suspected of being untrue subjects of Syria, a part of their punishment would almost certainly fall upon their religion. And this is what actually happened. Antiochus Epiphanes, the son of Antiochus the Great, came to the throne of Syria in 175 B.C. Al-

most immediately he became involved in war with Egypt. He made expedition after expedition against that country, but each time was prevented by the interposition of the Romans, or by some defeat, from gaining a complete victory. In the course of these campaigns he became convinced that the most religious people among the Jews—the scribes and their disciples, or, as they were also called, "the Pious"—were more friendly to Egypt than they were to him. So he determined to punish them. He sacked Jerusalem, broke down its walls, and carried off all the sacred vessels from the temple. But this was not the worst. He determined to break down the Jewish religion, since he regarded it as the one thing that kept the Jews from becoming good subjects of Syria. Being a rash, impulsive man, he went about this work very savagely. A great many of the Jews, especially the priests and members of the rich families, had for a number of years been growing lax in their worship of Jehovah, and were beginning to live like the heathen. Now, Antiochus Epiphanes said, *all* Jews must give up Jehovah and their copies of the laws of Moses, and stop obeying them on penalty of death. He thought by destroying the Jewish religion he could make better citizens of the Jews. He sent out officers to see that the Jews obeyed him, and many of the party of the Pious were killed or forced to hide in caves in the mountains. The temple in Jerusalem was desecrated, and a pig was sacrificed to Zeus upon an altar built upon the great altar of burnt sacrifice.

2. THE REVOLT OF THE MACCABEES AND THE PIOUS.—But other people than the Pious refused to join in this attempt to destroy Judaism, preferring death to heathenism. Among them was an old priest by the name of Mattathias, who, with his five sons, lived at a little town on the edge of the Judean hills, called Modein. When the King's officer came to Modein to make its citizens worship heathen gods, Mat-

tathias killed him, and then fled with his sons and some of his friends to the mountains. There they were joined by bands of the Pious and other Jews, and began a revolt against the Syrians. Mattathias died in a few months, and his son, Judas Maccabaeus, succeeded him as head of the movement. He was such a famous warrior that he gave his name (which means "hammer") to all those of his relatives who succeeded him, although, more properly perhaps, instead of Maccabeans they should be called the Asmoneans, after a distant ancestor.

Under the leadership of Judas (165–161 B.C.) the religious war resulted in a number of victories over the Syrian forces. Jerusalem was safely recovered—all except the citadel, which held a Syrian garrison—and the temple was reconsecrated with a great celebration in December, 165. Then came reverses, and for a short time the Pious separated from Judas, who wished to continue fighting, and accepted a high priest and a treaty offered them by Syria. But it was only a short time before they saw the need of further fighting, and Judas was again a popular and victorious leader, restoring order to the state and protecting the Jews throughout Palestine. The Syrians were again defeated during the absence of Antiochus in Persia, and it looked as if Judas might possibly lift his country into real independence when he again lost the confidence of the Pious by making a treaty with Rome. When the Syrians came upon Judea in great force the small band which remained true to Judas was defeated, and he himself was killed in the battle of Alasa, 161 B.C.

3. THE RISE OF THE NEW THEOCRACY OF JUDEA.—But the death of Judas did not check the revolt headed by the sons of Mattathias. Jonathan (161–143 B.C.) took up the work, and by a series of fortunate battles and other circumstances got himself recognized by Syria as a sort of legalized outlaw chief, with headquarters at Michmash. From this camp he

carried on a rough warfare against the Jews who sympathized with heathenism, and gradually became the most important man in the little country. But greater things were waiting for him. Each of two rival claimants for the Syrian throne, Alexander Balas and Demetrius I, wished his support and made him great promises. Jonathan sided with Alexander Balas, and was made high priest and military commander of Judea, his brother Simon being made military governor of the maritime plain. From this time Judea grew increasingly independent of Syria, for although Jonathan did not succeed in driving the Syrian garrison from the citadel in Jerusalem, the disorders in the Syrian empire enabled him to refuse to pay tribute and really to conduct the state according to his own plans. At the same time the Jews began to recover from their heathen sympathies, and to regard devotion to the law of Moses as of the utmost importance. When Jonathan was treacherously killed by one of the Syrian pretenders, his brother Simon (143–135 B.C.) succeeded him and reaped the advantages of his diplomacy and military skill. Under Simon Judea practically, though not formally, threw off all allegiance to Syria. The Syrian garrison was forced to surrender the citadel in Jerusalem. The high-priesthood was made hereditary in Simon's family, coins were struck bearing his name, and legal documents were dated from his accession.

John Hyrcanus (135–105 B.C.) succeeded his father Simon, and under him the state reached its greatest prosperity. It included nearly all of Palestine except northern Galilee; it was an ally of Rome and Sparta; and John maintained a body of mercenary soldiers. We can see that it was becoming a monarchy, notwithstanding the fact that John Hyrcanus was high priest and was not called a king. Not all the leading men of Jerusalem approved of these changes, in which religion was being made subordinate to politics, and the most religious

Jews, whose fathers and grandfathers had belonged to the party of the Pious, opposed the high priest. They were known as the Pharisees, or Separatists, because they wanted Judea to make no foreign alliances and to devote all its energies to keeping itself aloof from everything that was defiling, i.e., not Jewish. At first John Hyrcanus sided with them, for they and their ancestors had always been the chief reliance of his house. After a few years, however, when he came to see how narrow they were, he changed to the Sadducees, or liberal party, whose fathers had been among those that had favored the introduction of Greek customs, but who themselves were not at all in favor of heathenism. They were not nearly as religious as the Pharisees, nor so devoted to the laws of Moses, but were more ready to fall in with John's projects. The Pharisees never forgave the Maccabean house for deserting them, and, under the son of John Hyrcanus, opposed the new order of things very fiercely. But it cannot be denied that the change at first was very beneficial to Judea.

4. THE STRUGGLE OF THE PHARISEES WITH MONARCHY AND THE SADDUCEES.—When John Hyrcanus died there came to the throne his son, Aristobulus, who conquered northern Galilee, and first of all his family called himself a king. But he reigned only a year (105–104 B.C.), and was followed by his most energetic but rough brother, Alexander Jannaeus (104–78 B.C.). He was a prodigious warrior, and seems to have cared very little that he was high priest as well as king. So obnoxious did he become to the Pharisees that they organized a revolt against him, and for several years Judea was swept by a desperate civil war, in which the Pharisees even brought in foreign troops to aid them. But Alexander at last conquered, and many of the Pharisees and their friends who did not flee to Egypt were executed. Thus monarchy was finally established in place of a theocracy, and the Sadducees got posses-

sion of the high-priesthood as well as of the state. Alexander carried the boundaries of Judea almost as far as had the great Solomon, and probably during his reign the very interesting book of First Maccabees was written. At his death the kingdom was very prosperous, but his widow, Queen Alexandra (78–69 B.C.), who succeeded him, thought it best to look to the Pharisees for support, and thus the germs of civil war between them and the Sadducees were preserved. When she died, hostilities immediately broke out again. Her son, Hyrcanus II, was a Pharisee, and really should have been king, but he was defeated by Aristobulus II, his Sadducean brother. Civil war raged for years, until at last both parties applied to the Roman general, Pompey, for his decision. He favored Hyrcanus II, but Aristobulus refused to abide by Pompey's decision, and so Judea was again involved in foreign war. Of course the Romans conquered, and in 63 B.C. Jerusalem was captured by Pompey, and the Jews became subject to Rome, and never again became independent except during the few months of the great rebellion, 66–70 A.D. Pompey made Hyrcanus II high priest, but did not allow him to be king. In fact, most of the administration of the state was in the hands of a very keen, able man, Antipater, who was not a real Jew, but an Idumean, and who had been for some time the chief adviser of the weak Hyrcanus II.

5. HEROD THE GREAT.—This condition of affairs lasted for several years, Antipater being aided in the government by his two sons, Phasael and Herod. The Jews, especially the members of the Sanhedrin, as the senate of Jerusalem was now called, hated Herod most heartily, since he was very severe in maintaining order in Galilee. When Antipater was killed by a rival, it looked as if his sons might succeed him in the control of Hyrcanus II and the state, but Antigonus, the son of Aristobulus II, invited the Parthians to come to aid him in

getting possession of the throne he believed to be properly his. Phasael was captured and committed suicide. Hyrcanus II also was captured, and, after having his ears cut off so that he could never again be high priest, was sent to Babylon, and Herod was forced to flee. He finally got to Rome, where Antony and Octavius had him appointed king of Judea, and he hurried back to win his kingdom. It was a long struggle he had with Antigonus, but at last he was victorious, and, having married Mariamme, one of the few remaining Maccabees, established himself as king over all Palestine.

Herod was an unscrupulous man, but for many years (37–4 B.C.) he ruled Judea probably better than any of his successors. He maintained peace on the frontier and peace within his kingdom. His subjects seldom loved him, but they never rebelled against him. He was a great builder, not only of temples and colonnades in heathen cities and public buildings at Jerusalem, but of entire cities as well. Chief among these latter was Caesarea, which afterward became the Roman capital of Judea. In his treatment of the Jews themselves Herod mingled severity and generosity. He put down disorders very cruelly, but in time of famine he remitted taxes, and even sold his gold dishes to buy food for his people. The Pharisees did not like him, and among his last acts was an order to punish some of them terribly. He also deposed and appointed high priests in a most arbitrary way. Yet, in order to secure the good will of the priests and the people at large, he rebuilt the temple with great magnificence, and surrounded it with huge pillars and marble courts. During the earlier and later years of his reign he was especially anxious about making his position as king secure, and executed every person he thought might prove a dangerous rival. Among his victims were Hyrcanus II, his own wife Mariamme and her mother and brother, his own uncle, and three of his sons. When he

died the people were ready for revolt, and begged Augustus not to appoint any more kings, but to let the government be what it had been so long before, a theocracy, with the high priest and the Sanhedrin at its head.

6. PALESTINE AFTER THE DEATH OF HEROD I.—But Augustus paid no attention to this request, and divided the kingdom of Herod, according to the king's will, among his three sons. Archelaus had Judea, Samaria, and Idumea, until he was removed for bad government in A.D. 6, when his territory was made into the Roman province of Judea. Herod Antipas had the tetrarchy of Galilee and Perea. Herod Philip had another tetrarchy composed of a number of small territories lying to the east of Galilee. These were the three political divisions of Palestine during the lifetime of Jesus, save the first few months.

The condition of Palestine under the Romans in the time of Jesus was, on the whole, prosperous. The Greeks, present in large numbers in many cities, furthered commerce, and the taxes were not unendurable. Yet prosperity was not well distributed and the masses of the Jews were poor. There was no industrial life in the modern sense of the term, and the poorer inhabitants were fishermen, farmers, or shepherds. Manual trades, however, were well represented in the towns.

Politically, the common people had no power and few rights, and this fact, together with their sense of being subjects to a foreign power, duped the revolutionary attitude of their minds.

The greatest work is that of Schürer, *The Jewish People in the Time of Jesus Christ*, Div. I, Vols. I, II. Smaller books are: Waddy-Moss, *From Malachi to Matthew;* Mathews, *A History of New Testament Times in Palestine;* Fairweather, *From the Exile to the Advent;* Riggs, *History of the Jewish People during the Maccabean and Roman Periods.*

7. JEWISH FAMILY LIFE.—It was into a Jewish home of the humbler sort that Jesus was born. Industry must have excluded bitter poverty, but the home of Joseph, the village carpenter, was not one of elegance or of wealth.

Family life begins with marriage; but among the Jews betrothal was a matter of as much seriousness and solemnity as marriage itself. Even the property of the bride belonged to the husband from the time of the betrothal, and they could be separated only by divorce, precisely as after marriage. The marriage was a festal occasion, and included the removal of the bride to her husband's house.

The house in which the new family took up its abode would depend on the wealth of the husband, but among the humbler classes consisted of one or two square rooms on the ground floor, with a roof of straw and mud laid upon timbers or boughs. A flight of steps outside the house frequently led to the roof.

The furniture was of the simplest kind. Bedsteads were scarcely used at all; couches were found only in the houses of the wealthy. Sometimes there was a ledge on the side of the room, and on this, or on mats woven of palm leaves and laid upon the clay floor, the family slept, wrapped in their cloaks.

Pictures and statuary, being forbidden by the law (Exod. 20:4), would not be seen in a Jewish house at all. Books were rare and confined almost wholly to copies of the Scriptures.

The position of the wife and mother was an honorable one. In most homes there would be but one wife, though polygamy continued to some extent even down to and after New Testament times. Perhaps the saddest blot upon the family customs of the Jews was the laxity of their divorce customs, which permitted the husband to divorce his wife at will. Yet even in this there was a tendency toward a stricter practice in the teachings of one school of the scribes; and with this tendency

the teaching of Jesus agreed, though striking at the root of the matter as neither school had done.

The love of children was always singularly strong among the Jews, and this both on the side of the father and of the mother. Law, narrative, and poetry, all alike bear witness to this fact. See Lev. 26:9; I Sam. 1; Ps. 127:3; etc. Destruction of children, by exposure or otherwise, so terribly common among the Gentiles, was almost or wholly unknown among the Jews. As among the ancients and orientals generally, a boy was more highly esteemed than a girl; yet the depreciation of the daughter was only relative; both sons and daughters were desired and welcomed. In ancient times the boy was named at his birth, and, sometimes at least, by his mother (Gen. 29:32 and chap. 30), but in later times on the occasion of his circumcision (Luke 1:59; 2:21).

The law enjoined upon the parents the duty of instructing their children both in the history and in the religion of their nation—two things which were to the Jew almost inseparable (Deut. 4:9; 6:7, 20; 11:19). To the injunction of Deut. 6:6–9, and the similar words in Exod. 13:9, 16; Deut. 11:18, he gave a very literal interpretation, fastening little boxes containing pieces of parchment on which were written the words of Deut. 6:4–9 and 11:13–21 on his doorposts, and binding little leather boxes containing Exod. 13:2–10, 11–17; Deut. 6:4–9; 11:13–21 on his forehead and arms when he prayed. Yet, with a truer appreciation of the real sense of the injunction, he took great pains to teach his children the law, so that, as Josephus says, the people knew the statutes of the law better than their own names.

The care of the children fell in most cases directly upon the mother; nurses and other servants were found only in the wealthier families. Manual labor was never despised by a true Hebrew. Even the boy who was destined to be a scribe

learned a trade. It was no reproach to Jesus that he was a carpenter.

It was in such a home—humble, pious, and, we may believe, happy—that Jesus lived with his brothers and sisters during the thirty years of his childhood and youth.

8. THE RELIGIOUS CONDITION OF PALESTINE IN THE TIME OF CHRIST.—There never was a more religious people than the Jews in the time of Christ. Ever since the return of a few thousand descendants of those who had been taken captive to Babylon, Jewish religious life had been growing constantly more intense. This religious development embraced the following elements:

a) *The ritual.*—Devotion to this feature of the Jewish religion naturally centered about the temple at Jerusalem. After the return from the exile this had been poor in its equipment, and during the Syrian period it had been desecrated and injured. Herod the Great, however, had thoroughly rebuilt it, surrounding it with noble colonnades and courts, each so strongly built as to be capable of long defense in case of a siege. The temple was served by priests, Levites, and various other classes of professional religious men. The worship did not consist in preaching, but in sacrifices, prayers, and music. Every year, also, there were a number of great feast days, on which, just as on our Easter, there were special services. The purpose of this ritual worship was not so much to instruct the worshipers as to aid them to religious aspirations and prayer, and so sacred was it that the thousands of Jews who came to Jerusalem every year from all parts of the world to attend the feasts believed devoutly that Jehovah could be worshiped by sacrifice nowhere else than in the temple. Every Jew was expected to contribute a small sum each year for the support of this worship, which constantly grew more elaborate. In the time of Jesus, it is true, ritualism had suffered somewhat from

the rapid removal and appointment of high priests by Herod I and later rulers, and there was some indignation that the priests living in Jerusalem had organized themselves into a sort of monopoly to control the immense supply of animals destined for the altar. But the temple worship still had control over the faith of the Jews, and even the Essenes, who did not approve of bloody sacrifices, sent gifts to the temple. Jesus himself attended the feasts, and offered the paschal lamb.

b) *Regard for the law.*—By this is meant a tendency to assist men to be religious by drawing up rules for conduct that would bring divine blessing rather than punishment. It grew out of the great effort made by the Jews after the Return to apply the laws of Moses to every conceivable aspect and condition of life. The more religious Jews were so convinced that God spoke through these laws that they believed righteousness could be gained by obeying them. By the beginning of the first century before Christ there were seen three groups, or societies, who differed somewhat distinctly in their attitude toward this general principle and its application. (1) Two of these societies, the Pharisees and the Essenes, held very strongly to implicit obedience to the law. Each society numbered from four to six thousand members. They both resulted from the development through which the religion of the Jews had passed since Ezra established the study of the law as the great duty of religious persons. Yet the Pharisees and Essenes differed among themselves. The Pharisees, for instance, believed that men should observe, not merely the written law of Moses, but the "oral law" as well, that is, the ever-increasing mass of minute decisions made by the rabbis, or professional religious teachers, in their applications of the written law to every aspect of life. They also held strenuously to a belief in the resurrection of the body, and in a somewhat limited freedom of the will. But most of all did they wish the

Jews as a nation and as individuals to be "separated" from everything that was not in accord with the Mosaic and the oral law. In fact, this gave them their name, for "Pharisee" means "separatist." In politics this principle made them averse to foreign alliances and monarchy, and in private life it made them punctilious about ceremonial washings and intercourse with humble persons and those who were thought to be sinful.

The Essenes were, in some ways, even stricter than the Pharisees. They did not believe in any degree of freedom of the will, and were so devoted to the principles of ceremonial purity that they became ascetic and communistic. They disapproved of marriage, and, in order to avoid defilement, organized monastic communities living in cities or the country. Thus they withdrew from society, and so were of less influence than the Pharisees, who were the real leaders of the nation.

Through the influence of these two groups the general principle of legalism, that righteousness can be gained only by complete and absolute obedience to innumerable laws and rules, came to be generally accepted, and earnest souls among the Jews were characterized by an excessive conscientiousness and strictness. (2) Over against the Pharisees and the Essenes were the Sadducees. They included the high priest and many priests, and so were in sympathy with ritualism rather than legalism. They were in charge of the Temple under the Romans and Herods. They would have nothing to do with the oral law of the Pharisees, and preferred to be less scrupulous and live by the law of Moses itself. They were also believers in the complete freedom of the human will, but disbelieved in the resurrection of the body. They were in favor of greater liberty in life and of foreign alliances in politics. They were political rather than religious, and throughout their history

were opposed to the spirit of Pharisaism. Yet when Jerusalem fell, it was ritualism that disappeared with the burning temple, while the study of the law continued for centuries, and is today the basis of orthodox Judaism.

In the time of Jesus legalism was a source of strength and of weakness. On one hand it made men conscientious, excessively careful to obey God in every act of life. In this it was immeasurably superior to the popular religion of the Roman Empire. On the other hand, however, it was liable to make its followers casuistical, stern, fault-finding, and unloving. This was, of course, not true of all Jews, but it was a danger especially threatening the Pharisees, and one to which too many of them yielded. At the same time it is easy to see how the necessity of knowing so many hundred rules before one could hope to be acceptable to God must have kept most men from ever expecting to gain righteousness. As a result, the scribes despised the masses who did not know these rules; and, also, finding it impossible for even themselves to keep all rules literally, they invented a great number of excuses for evading obedience. It was these two unworthy but inevitable dangers of legalism—pride and hypocrisy—that Jesus so severely attacked. It was to be his great office to show men that they can come to God even if they have not kept all the law but are conscious of their own sinfulness.

9. THE MESSIANIC HOPE.—This very important element in Jewish religious life in the time of Christ was the hope, revolutionary in character, especially felt by the Pharisees and the masses, that God would some day establish his all-powerful kingdom among the Jews, and that the whole world would be subject to Jerusalem, the capital of the Anointed of God, the Messiah. Day by day the Jews prayed for the coming of the Kingdom, and its King. A description of this hope is given in pars. 28 and 45.

CHAPTER II

THE SOURCES OF OUR KNOWLEDGE OF JESUS

10. NOTES ON § 1, LUKE 1:1–4.—These verses, commonly called the preface of Luke's gospel, should be read very attentively. They contain the only distinct statement by a gospel writer as to the material which he had at his command, and the method in which he worked in producing his book. These verses clearly imply several facts of great interest: (*a*) When Luke wrote, there were already many other gospels in existence. (Of these no more than two at most, Matthew and Mark, are still in existence, and even Matthew may have been written later than Luke.) (*b*) These gospels were based upon the testimony which the personal companions of Jesus had borne (doubtless orally) concerning the deeds and words of Jesus; but those of which Luke speaks were written, not by these eyewitnesses themselves, but by those who had received their testimony. (*c*) Luke counts himself, not among the eyewitnesses, but among those to whom the eyewitnesses had reported the deeds and words of Jesus. He implies, therefore, that he wrote not from personal knowledge, but had at his disposal both the oral testimony of the eyewitnesses and numerous written gospels. (*d*) He had carefully studied out the whole history, that he might write down only what was true, and that in an orderly narrative. (*e*) Theophilus, for whom he wrote, had already been taught (orally) concerning these things. This was probably a custom of this time. (*f*) Luke's purpose in writing was to give to Theophilus—perhaps he had in mind many others situated as Theophilus was—a

firm basis for historical knowledge concerning the life of Jesus.

It is clear, therefore, that when Luke wrote, a considerable time had elapsed since the life of Jesus—perhaps a generation, forty years or more; that in this time there had been considerable writing of gospels on the part of Christians; that our gospels are the survivors of a larger number that once existed, but that much of that which was contained in these early gospels has probably been taken up into the gospels we have, especially Luke's. It would be extremely interesting if we could now recover these oldest gospels, but it is possible that they would add but few to the facts about Jesus that we now possess in the gospels we have.

It is possible, however, by careful study to distinguish some of the materials which Luke and Matthew used. Speaking generally this material is seen to be (*a*) the Gospel of Mark used by both Matthew and Luke; (*b*) a collection of the sayings of Jesus used by both Luke and Matthew (known as Q, or "the source"; (*c*) a collection of recollections embodied as a whole in Luke's gospel (Luke 9:51—18:14); and (*d*) miscellaneous material gathered from other sources.

To study the life of Jesus properly one should give especial attention to the older material (e.g., of Mark, and Q) and observe the tendency of the later material to modify the expressions and even the thought of its own sources. In such cases the historical student will naturally prefer the older material. The gospels of Mark, Matthew, and Luke thus possess much in common and are known as the Synoptics (i.e., having the same general point of view).

11. THE GOSPEL OF MARK.—The gospel which stands second in order in our Bibles is the shortest, the simplest, and probably also the oldest of the four. In approximately its present form it was used by Matthew and Luke as the basis

of their gospels. It has no prologue, like John's; no preface, like Luke's; no story of the infancy of Jesus, as have Matthew and Luke; but, after a very brief sketch of the work of John the Baptist, goes on to tell the story of Jesus' public ministry, dwelling here especially on his deeds and reporting his discourses much less fully than any of the other three. It is the majestic figure of Jesus, as he walked and worked and taught among men, that has impressed the writer, and it is this that he seeks to bring before his readers. "Power" has often been said—and justly—to be the keyword and thought of the gospel. Though undoubtedly written, like all the other gospels, to kindle or encourage faith, it does not do so by set argument, and even in aim it is less distinctly argumentative than the other gospels. What the writer knows of the life of Jesus he tells with simple directness, confident, apparently, that it cannot fail to make its own powerful impression. In its scope and in its conception of Jesus it reminds one of the words of Peter in Acts 1:21: "All the time that the Lord Jesus went in and went out among us, beginning from the baptism of John unto the day that he was received up"; and in Acts 10:38: "Jesus of Nazareth, how that God anointed him with the Holy Spirit and power: who went about doing good, and healing all that were oppressed of the devil, for God was with him."

The Mark to whom from early times the gospel has been ascribed is doubtless the John Mark mentioned in Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; Philem. 24; 1 Peter, 5:13; 2 Tim. 4:11. Very ancient tradition affirms a connection of the apostle Peter with this gospel; and it is more than likely that Mark derived a considerable part of this material from what he had heard Peter tell concerning Jesus. How much Mark may have known of his own knowledge, or whether any of his material came from other sources, we cannot tell.

The gospel was probably written before, but not long before, 70 A.D.

12. THE GOSPEL OF MATTHEW.—Of all our four gospels, Matthew has the most distinctly Jewish tone and color. Apart from any tradition representing its author, the gospel itself would show us that it was written by a Jew and for Jews. Notice its very first phrase, "The book of the generation of Jesus Christ, the son of David, the son of Abraham"; its frequent references to the fulfilment of Old Testament prophecies (1:23; 2:6, 15, 17, 18, 23, etc.); its use of Jewish names, such as "the holy city" (4:5), "the lost sheep of the house of Israel" (10:6; 15:24), and numerous other indications scattered through the gospel. It is evidently the purpose of the writer to confirm the faith of his fellow-Jewish Christians in Jesus as the Messiah foretold in prophecy, and in particular to convince them that by the Jews' rejection of this Messiah, who came first of all to them, and, so far as his own work was concerned, to them alone, they had lost their place of pre-eminence in the kingdom, and the kingdom had become a kingdom for all nations, the old national limitations and the distinctive Jewish institutions being no longer in force. The true Jew must, accepting Jesus as Messiah, become a Christian, and take his place in the kingdom that was no longer exclusively Jewish. The book that begins strictly within the circle of Jewish thought, setting forth Jesus as the son of David and the Christ of prophecy, ends with the great commission of the Messiah, rejected by his own nation: "Go make disciples of all the nations."

Of Matthew the apostle the New Testament gives us very little account beyond the fact that he was a publican when Jesus called him to follow him (Matt. 9:9; 10:3). An early Christian writer tells us that "Matthew wrote the sayings [of the Lord] in Hebrew." But almost from the first Christians

generally used, not this Hebrew gospel, but the (Greek) gospel which we have today. Some scholars suppose that the Greek gospel was simply a translation of the Hebrew book, but others think—and this seems on the whole more probable—that the Hebrew book consisted mainly of the sayings or discourses of Jesus, and that the Greek gospel, our present Matthew, was a second and enlarged work containing the contents of the original gospel, and also other material derived from sources such as those of which Luke speaks in his preface. The new book naturally retained the name of the old, and has borne that name from very early times till now.

Many of the narratives in Matthew are found in nearly the same words in Mark, though not infrequently the order of events is different in the two gospels. It is probable that in these cases the narrative in Matthew is derived from Mark, the change of order being usually due to a desire to bring the narratives into connection with teachings which they illustrate, or to bring teachings on the same subject together. For this reason in studying the life of Christ we usually follow Mark's order in preference to Matthew's. Much material in Matthew, but not in Mark, is found also in Luke. This is largely teaching and is supposed to have been an independent collection used by the writers of the two gospels. Its origin is not known but it evidently comes from apostolic circles. Scholars usually refer to it as Q, from the German *quelle*. "Source" (see par. 10).

Our Gospel of Matthew was probably published not many years after the Gospel of Mark.

13. THE GOSPEL OF LUKE.—The Luke whose name our Third Gospel bears is undoubtedly the "beloved physician" whom the apostle Paul mentions in Philem. 24; Col. 4:14; 2 Tim. 4:11. These passages show him to have been a companion and fellow-worker of the apostle. If, as is generally

believed, he was present wherever he uses the pronoun "we" in the Acts narrative, then Acts 16:10–40; 20:6; 21:17; chaps. 27, 28, also tell us of journeys which he took with the apostle.

The preface of Luke (see par. 10) prepares us not to expect a distinct argumentative purpose in his gospel, such as we find in Matthew. His aim was to tell as completely as the material used by him permitted the story of Jesus' life, and this that he might furnish to Christians trustworthy information concerning that life as a whole.

The gospel is not without a distinctive character of its own. Emphasizing the *power* of Jesus less strongly than does Mark, it presents what may perhaps be called in a very broad sense the *social* side of his life and teachings more emphatically. The intimate relation of Jesus with mankind, in the family, in the Jewish church, and in the state; his subjection to the law, Jewish and Roman; his obedience to parents; his friendship for the publicans and sinners, for all, however low or poor —these things appear in Luke as in no other gospel. In his teachings, too, as reported in the Third Gospel, he emphasizes the duty of men in their relation to one another, and the universality of these relationships. As he is the brother and Savior of all, so he teaches also that they are to be friends and helpers of one another, ignoring the lines that separate Jew from Gentile, Pharisee from publican, man from woman.

Among the gospels already in existence when Luke wrote (see par. 10), Mark's was one; and it is probable that in these cases Luke as well as Matthew drew from Mark. Other sources Luke also had, among them the collection known as Q, as well as a group of parables and teachings which Luke alone used. In addition Luke and Matthew use other material, the origin of which is not known (see Burton, *A Short Introduction to the Gospels*, revised ed., chap. iv). He testifies that he scrutinized them all with care (1:3).

This gospel was probably put forth about the same time as Matthew's, say in the vicinity of 80 A.D.

All of these gospels were used in their present forms by the Christians of the first half of the second century.

14. OTHER SOURCES FOR THE LIFE OF JESUS.—In the historical study of the life of Jesus it is usual to depend largely upon the three Synoptic Gospels, and this plan will be followed in the present study, although the value of the Gospel of John is also great (see par. 296). But it is well to remember that there are other valuable sources, some of them (the Epistles of Paul) older than our gospels. If all our four gospels had perished in the early centuries, and every quotation from them also, we should still know much about Jesus, especially concerning his resurrection.

Non-Christian writers, however, tell us little. Josephus, the Jewish historian contemporary with Paul, mentions Jesus in one passage (*Ant.* XX, 9, 1), and probably also in another (*Ant.* XVIII, 3, 3), but the authenticity of these passages is subject to reasonable doubt. Tacitus, the Roman historian, speaks of him in his *Annals* (XV, 44). Pliny in his *Letters* (X, 96), mentions the Christians and there is a possible reference in Suetonius (*Vita Claud.*, chap. xxv). The Talmud, the great Jewish law book, occasionally refers to Jesus under thinly veiling disguises. There are also a few sayings attributed to Jesus preserved in early Christian writings. Little credence, however, can be allowed the numerous non-canonical gospels in circulation in the early church.

15. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What does Luke 1:1–4 imply respecting early gospel writings and the method and purpose of Luke? (2) Of the many gospel writings here referred to, how many still exist?

(3) State the chief original sources of the Synoptic gospels. (4) State the chief characteristics of the Gospel of Mark.

(5) What relation did the apostle Peter probably have to this gospel? (6) What words of Peter in Acts appropriately describe Jesus as presented in this gospel? (7) When was this gospel written?

(8) In what way does the gospel of Matthew indicate its Jewish character? (9) What does the gospel itself show to have been the purpose of the evangelist in writing it? (10) What conception of the Kingdom of God and of Christianity does it aim to give to its readers, a narrowly Jewish conception or a broadly Christian one? (11) Of what did the original Gospel of Matthew probably consist, and in what language was it written? (12) What is the probable relation of the Gospel of Matthew to this original Hebrew gospel? (13) How does it happen that so many events are told in both Matthew and Mark in nearly the same words? (14) What material is peculiar to Luke and Matthew? What to Matthew alone? (15) When was the Gospel of Matthew published?

(16) Who was Luke the Evangelist? (17) What was his purpose in writing his gospel? (18) From what material was he able to draw, and how did he use this material? (19) What phase of Jesus' life and teaching does he specially emphasize? (20) How does it happen that Mark and Luke have many narratives expressed in nearly the same words? (21) When was the Gospel of Luke published?

(22) From what sources other than the gospels can we derive information concerning the life of Jesus? (23) Name three non-Christian writers who speak of him in their works. (24) How do the existence and records of the Christian church bear witness to his life? (25) What part of the New Testament outside the gospels contains the most valuable evidence? (26) What gives peculiar value to the testimony of the epistles of Paul? (27) What facts of the life of Jesus are most frequently spoken of in the letters of Paul?

16. TOPICS FOR DISCUSSION.—

1. How shall we account for (*a*) the similarities of Luke and Matthew; (*b*) the material found only in Luke?

2. Does the search for the original sources of the Gospel yield larger or less confidence in the historicity of Jesus?

3. How does such study affect our estimate of the value of the New Testament?

4. Does the fact that contemporary non-Christian historians do not mention Jesus weaken confidence in the historical worth of the New Testament?

17. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The sources of the life of Jesus (in general).

Anthony, *An Introduction to the Life of Jesus* (especially useful on the extra-biblical sources); Gilbert, *The Student's Life of Jesus*, pp. 13–78; Sanday, "Jesus Christ," in Hastings, *A Dictionary of the Bible;* Donehoo, *Apocryphal and Legendary Life of Christ;* Burkitt, *The Gospel History and Its Transmission;* Jülicher, *Introduction to the New Testament;* Moffatt, *Introduction to the Literature of the New Testament.*

2. The testimony of the epistles to the life of Jesus. A very instructive study may be made by reading through the epistles of Paul and gathering all the references which he makes to the life of Jesus, and then arranging these so as to give his connected testimony.

Knowling, *Witness of the Epistles;* Gilbert, *Student's Life of Jesus*, pp. 74–8.

3. The Gospel of Matthew.

Gloag, *Introduction to the Synoptic Gospels;* Dods, *Introduction to the New Testament;* Bruce, in *Expositor's Greek Testament;* Burton, *A Short Introduction to the Gospels* (revised ed.); Robertson, Introduction in *Commentary on Matthew.*

4. The Gospel of Mark.

Gloag, Dods, Bruce, and Burton, as above; Gould, Introduction in *Commentary on Mark;* Jacobus, Introduction in *Commentary on Mark;* Swete, *The Gospel According to St. Mark.*

5. The Gospel of Luke.

Gloag, Dods, Bruce, and Burton, as above; Plummer, Introduction in *Commentary on Luke.*

6. The value of material found in more than one gospel.

Peake, *A Critical Introduction to the New Testament,* chap. xii.

18. CONSTRUCTIVE WORK.—Let the student, having completed the study indicated in this chapter, write chapter i of his "Life of Christ" on some such plan as the following:

1. Jesus a historical person.
2. The various classes of books from which our knowledge of his life is derived.
3. How (in general) our gospels came to be written.
4. The Gospel of Mark: its author, purpose, and general characteristics.
5. The Gospel of Matthew.
6. The Gospel of Luke.

BOOK I
THE CHRIST OF HISTORY

PART I
JESUS BEFORE HIS PUBLIC MINISTRY

CHAPTER III

THE BIRTH AND CHILDHOOD OF JESUS

§ 2. The Two Genealogies of Jesus.
Matt. 1:1–17. Luke 3:23.

§ 3. The Birth of John the Baptist Foretold to Zacharias.
Luke 1:5–25.

§ 4. The Birth of Jesus Foretold to Mary.
Luke 1:26–38.

§ 5. The Birth of Jesus Foretold to Joseph.
Matt. 1:18–25.

§ 6. The Song of Mary.
Luke 1:39–56.

§ 7. The Birth of John the Baptist.
Luke 1:57–80.

§ 8. The Birth of Jesus.
Luke 2:1–20.

§ 9. The Presentation in the Temple.
Luke 2:21–39.

§ 10. The Visit of the Magi.
Matt. 2:1–12.

§ 11. The Flight into Egypt.
Matt. 2:13–23.

§ 12. The Boy Jesus.
Luke 2:40–50.

§ 13. The Silent Years.
Luke 2:51–52.

19. Notes on § 3, Luke 1:5–25.—Vs. 5, "Herod, king of Judea," viz., Herod the Great; cf. par. 5. "Of the course of Abijah": cf. I Chron. 23:6; 24:1, 10. Each course was on duty one week at a time, and since there were twenty-four courses, each served two weeks a year. See Edersheim,

Temple, pp. 63, 66. Vs. 9, "his lot was," rather, it fell to him by lot. The different duties of the worship were assigned by lot, and the burning of the incense was considered the most honorable part of the daily service. According to Edersheim, no priest could take this part a second time while there was another eligible one who had not performed it (Edersheim, *Temple*, pp. 122, 133). Vs. 11, "on the right side of the altar of incense": in the holy place the altar stood just in front of the veil separating it from the Holy of Holies, the table for the shewbread being on the right-hand side, and the golden candlestick on the left. The position of the angel is therefore as if he had just come out of the Holy of Holies. See the plan on p. 68. Vs. 17, "in the spirit and power of Elijah," etc.: reproving the people for their sins, as Elijah had done. See Mal. 4:5, 6. Vs. 23, "departed unto his house." Cf. vss. 39, 40.

20. NOTES ON § 4, LUKE 1:26–38.—Vs. 36, "the angel Gabriel": cf. vs. 19. "Nazareth": see par. 22. Vs. 27, "of the house of David": "a descendant of David." Vs. 32, "the Son of the Most High": on the meaning of this expression, see par. 21.

These verses (31–33) predict of Jesus those things which in II Sam. 7:13 f.; I Chron. 17:13, 14; 22:10 are promised to the son of David. They would naturally be understood at this time, before the Christ had come and fulfilled them in a more spiritual sense, as referring to a Jewish kingdom to be set up in Jerusalem with political as well as spiritual power. Compare with these words those of the Jewish hymn quoted below in par. 28.

Vs. 35, "The Holy Ghost" [Spirit], etc.—Observe the correspondence between the character of the power to which the birth of the child is due and that of the child himself. It is upon this that the emphasis of the sentence is thrown. Obviously this account (like that of Jesus' experience at his

baptism) is intended to account for the influence and the power of Jesus as of divine origin. On the meaning of "Son of God," see par. 21.

21. THE TERM "SON OF GOD."—The expression "son of God" is used both in the Old Testament and in the New to describe a person or people as sustaining toward God some one or more of the relations which a son sustains to a father. "My Son," when the "my" refers to God, and "Son of the Highest," have the same meaning. The particular filial relation which is emphasized may vary greatly. Thus (1) Adam is called son of God, as owing his existence directly to God (Luke 3:38); (2) superhuman beings like God in nature (so of angels or the like in Job 1:6; 2:1; 38:7) are called sons of God; (3) similarly those like God in moral character (so of men in Matt. 5:9, 45; John 1:12; Rom. 8:29; by implication of Jesus in John 1:14; 14:7); (4) persons of God's special approving love or choice (as of Israel in Exod. 4:22, 23; Deut. 14:1, 2; Hos. 11:1; of God's people, without restriction to Israel, in Rom. 9:26; 2 Cor. 6:18; Gal. 4:5; and of Jesus in Matt. 3:17; 4:3, 6; 11:27; 17:5, and the parallel passages in the other gospels; John 3:17). It is probably as equivalent to the official term "Messiah" that the expression is used of Jesus in Matt. 16:16; Mark 14:61. It is in this last-named sense that it is most natural to understand the expression "Son of the Most High" in Luke 1:32, the following clauses going on to speak of his receiving the throne of his father David and reigning over the house of Jacob forever. Cf. II Sam. 7:14; I Chron. 22:10. In vs. 35, "Son of God" implies that Jesus would derive his messianic character from the Holy Spirit.

22. NAZARETH.—About opposite the southern end of the sea of Galilee the range of mountains that forms so large a part of western Palestine is deflected to the west, terminating in

the abrupt mass of Carmel, and leaving in the general line of the range a considerable triangular plain—the famous plain of Jezreel or Esdraelon. Here more than one of Israel's great battles were fought. East of it lies Mount Gilboa, where Saul was slain, and Little Hermon, on whose slopes lies Nain. Bounding the plain on the north is a range of hills, sometimes called the Nazareth range, crossing the main watershed nearly at right angles. The highest point of these hills is at Neby Sa'in, 1,602 feet above the sea. Between Neby Sa'in and the plain of Esdraelon, about two miles south of the former, is Jebel Kafsy, 1,280 feet above the sea-level, nearly 1,000 feet above Esdraelon. Climb Kafsy from Esdraelon, and, looking into and across the valley—more exactly it is a saucer-like basin—between Kafsy and Sa'in, you will see the village of El-Nasira on the southern slope of Sa'in, 450 feet below its peak. The town contains 7,000–8,000 inhabitants, and its very name identifies it as Nazareth, the home of Joseph and Mary. In the time of Jesus it was perhaps no larger than it is today, and possibly was not in quite the same location. Its noble spring, however, now known as the Virgin's Fountain, was unquestionably where it is today, and on the great hill that rises behind it Jesus may often have watched the ships on the Mediterranean, less than twenty miles away, and the caravans as they went along the great road a little to the east of the town, or on their way across Esdraelon to some seaport or Egypt. But Nazareth itself was never on any of the great trade routes and could never have been a town of great commercial importance.

See George Adam Smith, *Historical Geography of the Holy Land*, pp. 432–35; Baedeker, *Palestine and Syria;* Edersheim, *Life and Times of Jesus the Messiah*, I, 144–48; Andrews, *Life of Our Lord*, pp. 104–8; Merrill, *Galilee in the Time of Christ*, pp. 113–19.

23. Notes on § 5, Matt. 1:18–25.—Vs. 19, "A righteous man and not willing to make her a public example" ["an upright man and did not wish to disgrace her"]: his righteousness would deter him, on the one side, from marrying her while suspicious of her character, and, on the other, from publicly disgracing her whom till now he had believed in as a pure and virtuous woman; hence he is disposed to adopt the middle course: to put her away, but not publicly. "Put her away," i.e., "break off the engagement." Vs. 21, "for it is he that shall save his people": These words explain the name Jesus, which means "Savior"; "his people" would mean to Joseph the children of Israel. "From their sins": It is the sins of the people that have brought them into distress, and salvation, even political salvation, can come only through deliverance from their sins. Vs. 22, "Now all this is come to pass," etc. Matthew is specially interested in events which fulfil Old Testament prophecy (see 2:6, 15, 18, 23; 3:3; 4:15; 8:17; 21:4; 27:9). Throughout Luke's narrative Mary's experiences are prominent; throughout Matthew's, the experiences of Joseph.

24. Notes on § 6, Luke 1:39–56.—Vs. 39, "the hill country": i.e., probably the mountainous region south of Jerusalem, in the vicinity of Hebron; the exact home of Zacharias is not known. Vss. 46–56. The psalm of Mary, commonly known from the first word of the Latin version as the *Magnificat*, is a beautiful bit of literature expressed largely in the language of the Old Testament and moves largely in the atmosphere which characterizes the later Jewish psalm quoted in par. 28. It is the language of humble gratitude to God and of pious yet exultant joy in the thought of the heir of David's throne whose mother she was to be. The whole psalm is consonant with the situation and time to which the evangel-

ist ascribes it; it is difficult to think of such a psalm as having been written after the Messiah had come and lived, not the life of a political deliverer, but of a teacher and suffering Savior rejected by Israel.

25. NOTES ON § 7, LUKE 1:57 80.—Vs. 59, "On the eighth day": cf. Gen. 17:12. Vss. 68–79. This prophetic psalm of Zacharias is, like that of Mary, permeated with the patriotic hope and joyful expectation of a son of David who should deliver Israel out of the hand of their enemies. As with the prophets of old, so here patriotism and religion are inseparably mingled. The hope and ideal of the aged priest for his nation are clearly seen in vss. 74, 75. Even more strongly than that of Mary it reminds us of the hopes cherished by the psalmist of fifty years earlier (par. 28), and, like Mary's, agrees perfectly with the circumstances and occasion.

26. NOTES ON § 8, LUKE 2:1–20.—On the questions of chronology raised by vss. 1, 2, see par. 33. Vs. 4, "Bethlehem," see par. 27. "He was of the house and family of David": cf. on 1:27. Vs. 5, "who was betrothed [engaged] to him": this statement is somewhat different, but not materially so, from that of Matthew in 1:24, 25. Vs. 8, "shepherds . . . . keeping watch by night over their flock": This does not decide the time of the year. In a mild season and near the towns this might happen in any month. Vs. 9, "the glory of the Lord": the brightness which is the token of the Lord's presence; cf. Exod. 16:7; 24:17; Luke 9:31; Acts 9:3; II Cor. 3:18. Vs. 10, "to all the people": i.e., of Israel; the message and the salvation are first of all to the chosen people. Cf. on Matt. 1:21. Vs. 11, "a Savior": Recall the message of the angel to Mary, Luke 1:31, and to Joseph, Matt. 1:21. "Which is Christ [the Messiah] the Lord": see Acts 2:36, where Peter joins the same two titles. Precisely this phrase, however, occurs nowhere else in the New Testament. It is found in the

Jewish psalm quoted in par. 28, but is thought by some to be a mistranslation there for "the Lord's Anointed." Vs. 12, "and this shall be a sign to you," i.e., "this will prove it to you." Vs. 14. The difference between the common and revised versions in this angelic song is due to a difference of one letter in the Greek manuscripts followed by the two versions. The revised version is almost certainly correct. The two lines are parallel in form; "glory" corresponds to "peace," "to God," to "among men," etc.; "in the highest," i.e., in heaven, to "on earth." For the words "in whom he is well pleased" there is but one word in Greek, so that the two lines are nearly equal in length. The meaning is "men who are the objects of God's gracious good pleasure."

27. BETHLEHEM.—The modern town is beautifully situated, about five miles from Jerusalem, on the side and summit of a semicircle of hills. All about it are olive groves and vineyards, pasture lands and grain fields. It is, indeed, as its name says, a "House of Food." Today it has about eight thousand inhabitants, most of whom are Greek Christians, and contains several schools for boys and girls. Its most celebrated building is, of course, the noble Church of the Nativity—or, more properly, of St. Mary—built over the cave in which tradition declares Jesus was born.

Henderson, *Palestine*, p. 149; George Adam Smith, *Historical Geography of the Holy Land*, p. 318; Baedeker, *Palestine and Syria*, p. 121.

28. A MESSIANIC PSALM OF THE PHARISEES.—The expectation of a Messiah current in certain Jewish circles in the time of Jesus is found in a Jewish hymn written perhaps fifty years before the birth of John and of Jesus. We give the latter portion of this psalm in the English translation of Ryle and James (*Psalms of Solomon*, Ps. XVII, pp. 137–47).

Behold, O Lord, and raise up unto them their King, the son of David, in the time which thou, O God, knowest, that he may reign over Israel, thy servant;

And gird him with strength, that he may break in pieces them that rule unjustly.

Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

He shall thrust out the sinners from the inheritance, utterly destroy the proud spirit of the sinners, and as potters' vessels with a rod of iron shall he break in pieces all their substance.

He shall destroy the ungodly nations with the word of his mouth, so that at his rebuke the nations may flee before him, and he shall convict the sinners in the thoughts of their hearts.

And he shall gather together a holy people whom he shall lead in righteousness; and shall judge the tribes of the people that hath been sanctified by the Lord his God.

And he shall not suffer iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with them.

For he shall take knowledge of them, that they be all the sons of their God, and shall divide them upon the earth according to their tribes.

And the sojourner and the stranger shall dwell with them no more.

He shall judge the nations and the peoples with the wisdom of his righteousness. Selah.

And he shall possess the nations of the heathen to serve him beneath his yoke; and he shall glorify the Lord in a place to be seen of the whole earth.

And he shall purge Jerusalem and make it holy, even as it was in the days of old.

So that the nations may come from the ends of the earth to see his glory, bringing as gifts her sons that had fainted,

And may see the glory of the Lord, wherewith God hath glorified her.

And a righteous King and taught of God is he that reigneth over them.

And there shall be no iniquity in his days in their midst, for all shall be holy and their King is the Lord Messiah.

For he shall not put his trust in horse and rider and bow, nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle.

The Lord himself is his King, and the hope of him that is strong in the hope of God.

And he shall have mercy upon all the nations that come before him in fear.

For he shall smite the earth with the word of his mouth even for evermore.

He shall bless the people of the Lord with wisdom and gladness.

He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word.

And he shall not faint all his days, because he leaneth upon his God; for God shall cause him to be mighty through the spirit of holiness and wise through the counsel of understanding with might and righteousness.

And the blessing of the Lord is with him in might, and his hope in the Lord shall not faint.

And who can stand up against him? he is mighty in his works and strong in the fear of God,

Tending the flock of the Lord with faith and righteousness, and he shall suffer none among them to faint in their pasture.

In holiness shall he lead them all, and there shall no pride be among them, that any should be oppressed.

This is the majesty of the King of Israel, which God hath appointed to raise him up over the house of Israel, to instruct him.

His words shall be purified above fine gold, yea, above the choicest gold.

In the congregations will he judge among the peoples, the tribes of them that have been sanctified.

His words shall be as the words of the holy ones in the midst of the peoples that have been sanctified.

Blessed are they that shall be born in those days to behold the

blessing of Israel which God shall bring to pass in the gathering of the tribes.

May God hasten his mercy toward Israel! may he deliver us from the abomination of unhallowed adversaries!

The Lord, he is our King from henceforth and even for evermore.

29. NOTES ON § 9, LUKE 2:21–39.—"When eight days were fulfilled" ["when he was eight days old"]: cf. on 1:59. Here, as there, the naming of the child is associated with the circumcision. "His name was called Jesus": cf. Luke 1:31; Matt. 1:21. Vs. 22, "the days of their purification": the forty days which according to the law must elapse between the birth of the child and the ceremonial purification of the mother and child; see Lev., chap. 12. Vs. 23; see Exod. 13.2. Vs. 24, "a pair of turtle doves," etc.: the offering prescribed for a mother "whose means suffice not for a lamb" (Lev. 12:8). Vs. 25, "looking for the consolation of Israel": waiting for the coming of the Messiah who should deliver and so comfort Israel. Cf. par. 28. Vs. 27, "parents": as usual in this narrative, Joseph is spoken of as the father of Jesus (cf. vss. 33, 41, 48), as he evidently was in common esteem, and in fact legally also. Vss. 29–32, often called the *Nunc dimittis*, from the first words of the Latin translation, constitute the third of these New Testament psalms found in Luke's narrative. Vs. 32, "A light for revelation to the Gentiles" ["a revelation for the heathen"]: expressive of a broader hope than appears in the other psalms, but one which the Old Testament prophets also had cherished. See Isa. 42:6, 7, and 49:6. Vs. 34, "Behold this child is set" ["destined"], etc.: these two verses set forth a side of the Messiah's work of which there is no mention in the psalms of Mary and Zacharias. Perhaps Simeon, with a deeper spiritual insight into the conditions of the times, saw more clearly the suffering which the salvation of Israel would involve; perhaps the latter chapters of Isaiah—

and this is suggested by vs. 32—had impressed him with the necessity of suffering in connection with salvation, so clearly set forth especially in Isa., chap. 53. Vs. 36, "Anna, a prophetess": i.e., one that spoke for God, under the influence of his Spirit; prophecy, then, had not altogether died out in Israel, and John the Baptist was not, strictly speaking, the first prophet of the new era. Vs. 38, "the redemption [liberation] of Jerusalem": notice how constantly this narrative describes the hope of these saints as the hope, patriotic at the same time that it was religious, of the deliverance of Israel from its enemies. This conception was abandoned by later Christianity, and in its place was developed the expectation of the deliverance of the believer from the punishment of sin and from death and his entrance into heaven.

30. NOTES ON § 10, MATT. 2:1–12.—Vs. 1, "Bethlehem of Judea": there was also a Bethlehem in Galilee. "Herod the king": Herod the Great; cf. par. 5. "Wise men" ["astrologers"]: the word denotes men of the learned class, teachers, astrologers, physicians, etc., among the Babylonians and other eastern nations. Vs. 2, "For we saw his star." Astronomers have called attention to certain extraordinary phenomena appearing in the heavens about this time. But the attempts to connect them with the star which the magi saw have not been successful. Vs. 3, "he was troubled": doubtless over the thought of a possible heir to his throne, on which he had no real claim but that of force. Vs. 4, "inquired of them where the Christ should be born": i.e., what (according to prophecy) is the birthplace of the Christ.

31. NOTES ON § 11, MATT. 2:13–25.—Vs. 13, "In a dream"; cf. Matt. 1:20; 2:19, 22. The belief in revelations through dreams was common in New Testament times. "Flee into Egypt": There were many Jews in Egypt at this time. Vss. 15, 17; cf. notes on Matt. 1:22, par. 23. Vs. 22, "Arche-

laus was reigning over Judea," etc. Of the three sons of Herod, among whom his kingdom was divided (cf. par. 6), Archelaus was most like his father in cruelty. When he had been in power ten years he was removed by Rome on complaint of his subjects. The narrative makes no mention of these facts, but assumes that the character of Archelaus was known. "Withdrew into the parts [took refuge in the region] of Galilee": thus coming into the jurisdiction of Antipas, who, though by no means a model ruler, was less cruel than Archelaus. Vs. 23, "Nazareth"; cf. Luke 2:39. Matthew and Luke are unique in holding that Jesus was born in Bethlehem, and that the family subsequently went to Nazareth to live. He was commonly spoken of as a citizen of Nazareth.

32. MATTHEW'S QUOTATIONS FROM THE OLD TESTAMENT. —Of the Old Testament passages of which the first evangelist finds fulfilments in the life of Jesus, five are found in the narrative of the infancy, viz., 1:23; 2:6 (this is, in effect, Matthew's, even if he reports the scribes as citing it); 2:15, 18, 23. Like the prologue of John's gospel, these quotations belong not strictly to the narrative of Jesus' life, but to the evangelist's interpretation of the events. They show most instructively how the early Christians looked upon the Old Testament, believing that it was of divine authority; that it predicted a Messiah to come, and that its prophecies were fulfilled in the life of Jesus. If some of these quotations show a method of interpreting the Old Testament different from that generally adopted now, it must not be forgotten that Matthew's method of presenting these passages was adapted to the minds of his readers.

33. THE DATE OF THE BIRTH OF JESUS.—It is impossible to fix this date exactly because of the small amount of information at our command, but it lies within narrow limits. (1) Jesus must have been born before the death of Herod I, ac-

cording to Matt. 2:1 and 19; that is, *before* March or April, 4 B.C. (2) Just how long before cannot be stated with precision. We can safely say that Jesus was born between the years of 6 and 4 B.C. This conclusion is gained by a comparison of Luke 3:23 and John 2:20, where the "forty-six years" bring us probably to 27 A.D. If about a year previously, when he began to preach, Jesus was about thirty years old, then clearly he must have been born about 4 or 5 B.C. But unfortunately we do not know *exactly* how near Jesus was to thirty years of age. Again, if we knew exactly when the census under Quirinius (or Cyrenius) was made, we should know when Jesus was born (Luke 2:1, 2), but the only census made by Quirinius that we know certainly about was in A.D. 6. It is possible, however, that Quirinius was legate to Syria twice. If so, his first term of office would probably have been about B.C. 9, since there is a break in the list of legates at that time. Recent investigations have also made it appear likely that a census was taken under Herod I at about that date. But even if we should never know the precise day when Jesus was born, we know that he *was born*, and this is the one fact in which we are really interested. Cf. Case, *The Historicity of Jesus*.

34. NOTES ON § 12, LUKE 2:40–50.—Vs. 40: This single verse is of the highest importance for the light it throws on Jesus' development and education. It presents us the picture of a normal child, growing physically and spiritually. The words "filled with wisdom" mean more exactly, "becoming filled with wisdom," and describe a continuous process of acquiring wisdom. "And the grace of God": the favor of God, his approving love. The picture here presented to us of a perfect childhood is one most profitable and helpful to reflect upon. Vs. 41, "every year," etc.: The law of the Old Testament required every male to attend three feasts a year in Jerusalem, viz., Passover, Pentecost, and Tabernacles (Exod.

23:14–17; 34:23; Deut. 16:16). In later times the rule seems to have been restricted to those who lived within fifteen miles of Jerusalem (Edersheim, *Temple*, p. 183). Yet, in fact, it was the custom to go from all parts of the land, and for women as well as men. Even from foreign lands many came. Hillel taught that women ought to go once a year, viz., to the Passover. Vs. 42, "And when he was twelve years old." This may not have been his first visit, but it was a noteworthy one, because at about this age the Jewish boy became "a son of the law," i.e., subject to its requirements. Vs. 44, "supposing him to be in the company": the caravan composed of those who came from Nazareth, or from Nazareth and its vicinity, was evidently a large one. "They went a day's journey": not necessarily a whole day, but till evening of the day on which they started. Vs. 46, "After three days," or, as we should say, "on the third day," counting the day of starting as one, the day of the return, a second, and the day on which they found him, a third. "In the temple, sitting in the midst of the doctors" ["teachers"]. "As a learner, not as a teacher. St. Paul sat at the feet of Gamaliel; Acts 22:3" (Plummer). Where in the temple the rabbis were teaching we have no certain means of knowing. "Both hearing them and asking them questions": in accordance with the usual relation between pupil and teacher, which permitted great freedom. Vs. 47, "And all that heard him were amazed at his understanding," etc. The teachings of Jesus in subsequent years show wonderful understanding of the Old Testament, and profound insight into all questions of religion and morals; something of these qualities was already manifest in the boy of twelve years.

Vs. 49, "How is it that ye sought me? Wist ye not that I must be in my Father's house" [or "at Father's"]? These are the first words of Jesus which the gospels record. They imply three things that are most significant: (1) Left alone in the

city, the place to which he turned spontaneously was the temple; so natural was it for him to do this that it did not occur to him that his parents would look for him anywhere else. (2) That which drew him to the temple was the fact that it was God's house; that with it more than with any other spot in the city was associated for him the thought of God. (3) The name for God which sprang naturally to his lips was "my Father"; his feeling toward God was that of a loving son to a father, of whose love he was sure. Few, if any, of the Jews, even among the prophets, had thought of God as the Father of individuals. To them he was the Father of the nation. In these words of Jesus we may find the keynote of his whole life on the side of his relationship to God. It is noteworthy that neither Mary nor Joseph understood his words referring to God as his Father.

35. EDUCATION AMONG THE JEWS IN THE TIME OF JESUS. —The Jews shared in the respect shown education throughout the Roman empire, but the subjects of instruction among them were chiefly the law and its application. The Jewish school was thus, like the synagogue, an outgrowth and a support of the legalistic side of the Jewish religion. But education in the law was older than the schools, for long before they were established fathers were expected to train their sons, and mothers, their daughters. This custom continued after there was public instruction. As soon as they could talk, children were made to commit certain verses of Scripture, and as they grew older (the boys, at least), to write them out. When six years of age, boys were sent to a school, in most cases attached to the synagogue of the town. Compulsory attendance upon schools, according to the Talmud, dates from the famous rabbi, Simon ben Shetach, the brother of Queen Alexandra, that is, from about 75 B.C., but public schools can hardly be said to have been universal in Palestine until just before the

fall of Jerusalem. Jesus as a child, therefore, probably, though by no means certainly, attended the village school of Nazareth. There were institutions for higher learning, corresponding somewhat to our theological and law schools, in Jerusalem, but these he never attended (John 7:15). Yet he seems to have been able to use the Hebrew Old Testament.

36. NOTES ON § 13, LUKE 2:51, 52.—Vs. 51, "And he was subject to them" ["obeyed them"]. These words reveal another side of Jesus' character as a boy. Though he could not have failed to see that his parents in some things had less spiritual insight, were less devout and religious, than he himself, he maintained the position of a child subject to their authority. Cf. Gal. 4:4. Vs. 52, "And Jesus advanced in wisdom and stature and in favor with God and men": a most important statement, which along with vs. 40, shows how real and normal a human life Jesus lived. He grew physically, intellectually, and spiritually, not out of sin, but in goodness. Few single verses of the gospel narrative better repay meditation than this one.

37. THE HISTORICAL VALUE OF THE INFANCY SECTIONS.—An exegetical study of the gospel narrative like that just given leaves unanswered questions as to the historicity of the infancy sections. Regarding this there are two opposing opinions: (*a*) that they are strictly historical. This view is based upon the assumption that the Bible is infallible, and also upon the belief in the deity and sinlessness of Jesus (see Orr, *The Virgin Birth*); (*b*) that they are later additions to the gospel narrative which grew up to account for the genuine humanity and the deity of Jesus as held by the Christians at the end of the first century. In support of this view reference is made to the silence of the entire New Testament as to the virgin birth of Jesus. This view is held by many who believe in the deity of Christ on other grounds. The issue thus stated,

it should be noted, is one of literary criticism rather than that of faith in Jesus. The material must be treated as a whole. If it is not historical, Jesus would be the son of Joseph and Mary born in wedlock.

38. Questions and Suggestions for Study.—(1) What are the most marked differences in the two accounts of the birth of Jesus and in the genealogies? (2) What did the Jews mean when they called one a son of God? (3) Describe Bethlehem and Nazareth. (4) What seems to have been the character of Joseph? (5) How long after his birth was Jesus circumcised and named? (6) How long after his birth, and where, did the ceremony of purification take place? (7) What two thoughts respecting the career of Jesus did Simeon emphasize that do not appear in the previous words of Zacharias and Mary? (8) In what respects does Luke's narrative differ from Matthew's in its account of the way in which the parents of Jesus came to take up their residence in Nazareth? (9) In what single statement does the evangelist describe the boyhood of Jesus down to the time when he was twelve years old? (10) Tell the story of Jesus' visit to Jerusalem when he was twelve years old. (11) What are the earliest recorded words of Jesus? (12) What do the words mean, and what do they imply as respects his own religious life at this time? (13) In what words does the evangelist describe the years of Jesus' youth (Luke 2:51, 52)? (14) What do these words imply as to the character of his whole life during this period? (15) How did the religious life of the Jews compare with that of the Gentiles surrounding them?

39. Topics for Discussion.—

1. Does the economic situation of the family of Jesus argue that he came from the proletariat?

2. What light do the experiences of the boy Jesus throw upon the religion of childhood?

3. How would you account for the silence of Mark, John, and Paul concerning the birth of Jesus?

4. Does the Christian religion center around (*a*) the infant, (*b*) the adult Jesus?

5. What influence has the story of Mary had on your respect for women?

40. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Matthew's narrative of the birth and infancy compared with Luke's: (*a*) as respects the events recorded; (*b*) as respects the person from whose point of view the story is told; (*c*) as respects the style and purpose. Note under each both resemblances and differences.

2. Trades and the standing of artisans among the Jews.

Delitzsch, *Jewish Artizan Life.*

3. The brothers of Jesus.

Lightfoot, *Galatians*, pp. 252–91; Mayor, *Epistle of St. James*, pp. v-xxxvi; Bible Dictionaries, arts. "James," "Judas," "Brother."

4. The influences among which Jesus grew up, and his own inner experiences: (*a*) home, (*b*) school, (*c*) synagogue, (*d*) Scripture, (*e*) companions, (*f*) manual labor, (*g*) scenery and nature, (*h*) the moral condition and messianic hopes of the people, (*i*) communion with God, (*j*) thought about God and feeling toward him, (*k*) thought about his future work.

5. The virgin birth of Jesus.

Arguments for: Orr, *The Virgin Birth;* Ramsay, *Was Christ Born in Bethlehem?* Arguments against: Lobstein, *The Virgin Birth;* Palmer, *The Virgin Birth.*

41. CONSTRUCTIVE WORK.—Let the student write chapter ii for his "Life of Christ" on some such plan as follows:

1. The birth of Jesus.
2. The circumcision and presentation of Jesus in the temple.
3. The wise men from the East.
4. The flight into Egypt and the return to Nazareth.
5. The boyhood and youth of Jesus.
6. The intellectual and religious character of Jesus in the years preceding his public ministry.

PART II

THE BEGINNING OF THE PUBLIC MINISTRY OF JESUS

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN GALILEE

CHAPTER IV

THE PROPHET OF JUDGMENT AND A NEW SOCIAL ORDER

§ 14. The Career of John the Baptist.

Matt. 3:1–12. Mark 1:1–8. Luke 3:1–18 [19, 20].

42. Notes on § 14, Mark 1:1–8.[1]—Vs. 1, "The beginning of the Gospel" ["good news"]: By "the Gospel" Mark doubtless means not the book—the word "Gospel" was not used of a book till long after our "gospels" were written—but the history that is told in the book, the facts about Jesus that, when told, constitute good news. In his mind the "gospel" story began with the public work of John the Baptist and the entrance of Jesus on his ministry. Cf. Peter's thought as expressed in Acts 1:22. It is also the point of view of the Gospel according to John. The evangelists Matthew and Luke prefixed the story of the infancy to the account of Mark. "Of Jesus Christ": cf. the first line of Matt. Vs. 2, "Even as it is written": Mark's only quotation from the Old Testament. "In Isaiah the prophet": The remainder of the verse is from Mal. 3:1; the next verse is from Isa. 40:3. Mark combines the two quotations which so aptly describe the mission of John, mentioning the name, however, of the second prophet only. Turn back and read Malachi, especially chapters 3 and 4. It

[1] Here for the first time we find a threefold narrative: one account in each of the Synoptic Gospels. In such cases the student should aim, not simply to get a composite picture of all three narratives, but first, studying one carefully—it is best to begin with Mark, where there is a Mark account—to fix in mind the facts as recorded in this account; then, taking up each of the others, to consider wherein each differs from the first; and finally to frame, on the basis of all the sources, as connected an account as possible of the event.

will help in the understanding of John's character and preaching. Vs. 4, "John," etc.: Notice in this brief verse the place of John's work, the two related parts of his work, the substance of his message, the significance of his baptism. "Repentance": not mere sorrow, but change of mind, especially of moral purpose, turning one's back on the former sinful life and turning to God. "Remission of sins": "forgiveness of sins," including escape from the punishment which would otherwise have come, and restoration to God's favor. Vs. 6, "camel's hair": a coarse cloth made of the long, coarse hair of the camel, used also for tents; still in use in eastern countries. "Locusts": an insect of the same family as the grasshopper, which, when dried, were eaten by the poor. Or the word may refer to a plant; cf. Luke 15:16. "Wild honey": probably the honey of the wild bee (cf. 1 Sam. 14:25, 26; Judg. 14:8), but possibly a sweet gum. All these particulars describe a poor man living apart from other men, having no need to visit the towns for either food or clothing. Cf. Luke 1:80. Vs. 7, "There cometh after me": John does not yet say who this is, or that it is the Messiah; he describes him rather than names him. Notice carefully this description. "Latchet of whose shoes": better, "thong of whose sandals." Vs. 8, "water"—"Holy Spirit": the one baptism touching the body and outwardly symbolizing something, the other reaching the spirit and accomplishing a real result.

43. NOTES ON § 14, MATT. 3:1–12.—Vs. 1, "wilderness [desert] of Judea": the rough, mountainous, and uninhabited or sparsely settled region lying west of the Dead Sea (Judg. 1:16; Josh. 15:61, 72), and probably including also so much of the uninhabited region lying north of the sea, in the Jordan Valley, as fell within Judea. Vs. 2, "Repent": cf. Mark 1:4, "For the Kingdom of Heaven is at hand" ["is coming"]: This definite reference to the Kingdom of Heaven by John

is mentioned here only (cf. Mark 1:15; Matt. 3:17), but all the records show clearly that he announced the near approach of a new era in God's dealings with the nation. Vss. 3–6; cf. Mark 1:2–6. Vs. 7, "Pharisees and Sadducees"; see par. 8. It is not probable that members of these two opposed parties came to John together, nor does Matthew imply this. The words that follow doubtless represent what he said to members of both parties on various occasions. "Offspring of vipers" ["brood of snakes"]: i.e., men of snakelike characters, wicked and deceitful. "The wrath to come": the wrath upon sinners which would precede or accompany the deliverance of the righteous. Cf. Mal. 3:1–5; 4:1–6, and par. 28. Vs. 8, "fruits worthy of repentance": cf. Luke 3:10–14 and notes. Vs. 9, "think not to say within yourselves, We have Abraham," etc.: John evidently doubted the reality of their repentance; he knew the common expectation that all the sons of Abraham would have part in the kingdom of God (cf. par. 45), and wished to dislodge them from this refuge; see John 8:31–40. "God is able of these stones to raise up children to Abraham": Notice how completely John rejects this current notion of a kingdom of Abraham's descendants; cf. Luke 1:73, 74. John believes that God will fulfil his promise to Abraham, but that he is not dependent upon these people, being able to provide himself "Children of Abraham." Vs. 10, "Even now is the axe laid": better, "the axe is already lying," i.e., judgment is near at hand. "Is hewn down": i.e., will be; only the fruits of repentance can save it. Vs. 11, "unto repentance": either to express repentance (cf. on Mark 1:4), or in order, by its whole effect on the minds of the people, to lead them to repentance, especially by calling them to repentance and giving them a definite act in which to express their decision. "He shall baptize you": words addressed to the Pharisees and Sadducees, or to the whole people. "With the Holy Ghost and

with fire": better, with Holy Spirit and fire, the reference being to a subjection of the people to the searching and testing work of the Spirit of God in the Mightier One, by which the real characters of men should be discovered, as John himself, with his baptism of water touching only their bodies, could never discover or disclose them. Cf. Mal. 3:2–5, from which John's figure of speech is probably derived. John was a man of great insight into character, but he recognized that he could not try men's hearts as the Greater One who was to follow would search and test them. Notice the sharp contrast which he draws between his own work and that of the Mightier One to come. The one baptism is outward and symbolic; the other inward and effectual. The baptism of John, though intended to symbolize repentance, could not in fact produce it; nor could it distinguish between the truly repentant and the only professedly so. It was the revelation of God through the Mightier One which should try their hearts and reveal their true characters. This actually took place, as we know, when men took sides for or against Jesus. Vs. 12, "Whose fan": a winnowing fork, with which the mingled grain and chaff, after being threshed, were thrown into the air, that the steady west wind might blow away the chaff, leaving the grain behind. "He will thoroughly cleanse his threshing-floor": i.e., complete the work of separating grain and chaff. "Unquenchable fire": a figure for inevitable and irremediable destruction. The whole verse is descriptive, in highly figurative language, of a work of judgment by which the evil should be thoroughly purged out of the nation and the Kingdom of God set up. This was the work which John evidently expected the Mightier One to do when he came. Cf. Mal. 4:1–3. Although John shared in the current expectation of a divinely directed social and political revolution, he made morality rather than birth a condition of sharing its blessings.

44. Notes on § 14, Luke 3:1–20.—Vs. 1, "In the fifteenth year of Tiberius Caesar": There is difference of opinion as to the event from which these years should be reckoned. Tiberius was *associated* with Augustus as joint emperor about the end of 11 A.D. He became full emperor at the death of Augustus, August 19, 14 A.D. If the earlier date be chosen (and on the whole this seems the more probable), the appearance of John the Baptist would be in the latter part of 25 or early part of 26 A.D. If the later date be chosen, John would appear three years later (28 or 29 A.D.). "Pontius Pilate being governor of Judea": Pilate was made procurator of Judea in 25 or 26 A.D. "Herod being tetrarch of Galilee and his brother Philip," etc.: A tetrarch was a native ruler lower in rank than a king. Palestine contained, in the time of Jesus, the two tetrarchies mentioned. Syria as a whole contained seventeen. These rulers were dependent upon Rome, but were not immediately subject to the provincial officials. They levied their own taxes and maintained their own armies, but were always liable to immediate deposition (as in the case of Herod Antipas in 39 or 40 A.D.), if they were suspected of disloyalty or bad government. Herod Antipas was thus in charge of the region of which Jesus was a citizen. He was not a model ruler, but managed to maintain himself for about forty-three years, when he was banished to Lyons on the charge of preparing for a revolt. He was a great builder, his chief city being Tiberias on the Sea of Galilee. His brother Philip had a much less fertile territory, but was a good ruler. He, too, was a builder of cities, Banias or Caesarea Philippi and Bethsaida Julias being the special objects of his expenditures. Of Lysanias, the tetrarch of Abilene, we know nothing certainly. "Annas and Caiaphas being high priests": Only one man could be high priest at a time, and this from 18 to 36 A.D. we know was Caiaphas. But Annas had been high priest 7–14 A.D., and

even if his deposition was not regarded as illegal, he controlled his successors, several of whom were from his own family. Thus from all these historical data, so carefully given by Luke, we are led to conclude that John the Baptist began his work toward the end of 25 or the beginning of 26 A.D.

Vs. 3; cf. Mark 1:4, 5. Vss. 4–6; cf. Mark 1:2, 3; Matt. 3:3; Luke omits the words from Malachi which Mark prefixes to those from Isaiah and extends the quotation from Isaiah. Vss. 3–9; cf. Matt. 3:7–10. Observe how closely similar the two accounts are. Vss. 10–14: Notice how in these verses, found only in Luke, John points out, in concrete examples adapted to the several classes of people, how the repentance which he demanded would express itself. These are examples of the "fruits worthy of repentance" (vs. 8). Vs. 13, "extort no more," etc.: Under the current system of raising taxes extortion was easy, and common among the collectors of customs (publicans). John selects for reproof those vices to which those addressed were specially liable. Notice that he does not tell them to give up their occupations.

Vs. 15, "And as the people were in expectation," etc. In a time when there was constant readiness to accept anyone as the Messiah, provided he met popular expectation, the appearance of John, such a prophet as had not been for generations, set people to wondering whether he were the Christ. See the reflection of this feeling in John 1:19, 20. Vss. 16, 17; see Matt. 3:11, 12. Vs. 18, "the good tidings": the Gospel. Much of John's preaching was of judgment rather than of salvation, but it always included salvation for the repentant. He sought by the terrors of a coming judgment to persuade men to escape from judgment. Cf. vs. 17, "gather the wheat into the garner," and Matt. 3:2. Vss. 19, 20 will be taken up in connection with § 17.

45. Current Ideas concerning the Messiah.—These sections of the gospels reproduce the current hopes which his followers expected Jesus to fulfil. The Jewish hope for a Messiah was revolutionary and religious, a hope for a divinely appointed and empowered deliverer from national distress. Throughout the history of the Hebrew people their prophets had promised that God would aid them, and if they were in danger from their enemies, would deliver them, provided only they kept his commandments and were true to him in other ways. These promises were never fulfilled, because, it was believed, of the wrongdoings of the Hebrew nation; but the hope grew deeper and more distinct. By degrees, also, it came to include, not merely the idea of a re-established, glorious kingdom of Israel over which God was to be king—the Kingdom of God—but also of a specific person through whom God would establish the kingdom. Thus the messianic hope in the time of Jesus was the child of faith and national misfortune; at once religious and political. Nor was this all. Political oppression was paralleled by the work of demons. The Messiah was to defeat both the Romans and the kingdom of Satan. All classes believed that the Messiah would be the son of David, and that his kingdom would consist of Jews and proselytes. With the more intellectual classes, especially the Pharisees, the Messiah was something more than a mere man, though less than God. His coming was to be preceded by that of Elijah (Mal. 4:5; Mark 9:11, 12; cf. Mark 6:15; John 1:21) and awful portents in the heavens. Some of the Pharisees believed his work would be accomplished only after the evil angels had been conquered, the dead had been raised, all men had been judged, and terrible sufferings had been inflicted on the enemies of God's people, the Jews. Then he should reign from Jerusalem over a great Jewish nation, to which all

heathen people should be subject. When this kingdom had been firmly established, the Messiah would turn it over to God himself. Naturally the Jewish authorities did not recognize Jesus as the Messiah, but feared him as a mere political agitator.

46. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) With what events does the gospel history begin? (2) Give in outline Mark's account of John the Baptist and his message to the people. (3) What do Matthew and Luke add in common to Mark's account? (4) What does Luke add that is found neither in Mark nor Matthew? (5) By what announcement did John enforce his command to repent? (6) What did he teach about the value of Abrahamic descent to save one from God's wrath? (7) How did he contrast his own work with that of the Greater One to come? (8) The elements of character which appear most strongly in John? (9) What kind of Messiah were the Pharisees expecting? (10) Was John's prophecy fulfilled?

47. TOPICS FOR DISCUSSION.—

1. Should religious teachers appeal to fear? If so, of what?
2. What is repentance?
3. Can there be religious reform without social and economic change?
4. How can religious leaders avoid being dogmatic?
5. Does a nation's prosperity argue divine favor?
6. Is there difference in repenting of sin and repenting of sins? Which is more difficult?

48. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The character of John the Baptist.

Bible Dictionaries, art. "John the Baptist;" Feather, *The Last of the Prophets;* Edersheim, *Life and Times of Jesus the Messiah*, I, 255–74.

2. The disciples of John the Baptist; who were they, and what did they probably believe?

3. The Jewish expectation of the Messiah.

Schürer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 154–87; Wendt, *The Teaching of Jesus*, I, 33–89; Edersheim, *Life and Times of Jesus the Messiah*, I, 160–79; Mathews, *History of New Testament Times in Palestine*, pp. 159–60; *The Messianic Hope in the New Testament*, Pt. I.

49. Constructive Work.—Write from your "Life of Christ," chapter iii, "The Career of John the Baptist."

1. The time and place of John's work.

2. His message of command and prediction; the relation of baptism to his preaching.

3. His announcement of the Greater One to come.

4. His character as shown in these earlier events of his public life.

CHAPTER V

JESUS ORGANIZES HIS OWN IDEALS

§ 15. The New Self-Consciousness of Jesus after His Baptism.
Matt. 3:13–17. Mark 1:9–11. Luke 3:21, 22(23a).

§ 16. Jesus Organizes His Ideals of Messiahship.
Matt. 4:1–11. Mark 1:12, 13. Luke 4:1–13.

50. Notes on § 15, Mark 1:9–11.—Vs. 9, "Nazareth of Galilee": on the location, see par. 22. Recall also the years Jesus had spent there, and what he was now leaving behind. "In the Jordan" (cf. R. V. meaning). The place of Jesus' baptism cannot be determined with certainty. The traditional sites of the Greek and Latin churches are in the south, near Jericho. But Bethany (John 1:28), to which place Jesus apparently returned after his temptation, is a more probable place, and this is probably farther north, near the southern border of Galilee, at or near the point marked as Bethabara on the map. Vs. 11, "My beloved Son, in whom I am well pleased"["my Son, my Beloved"]; cf. par. 21 (4); the language is like that of the prophetic books, dramatic. The rabbis spoke of a revelation as "the daughter of a voice." The account represents the inner conviction of Jesus that he was to be the Messiah. This conviction as to an official task is not the same as, although doubtless the outcome of, his personal experience of God as Father. But he did not have the same conception of the Messiah's work as that held by his contemporaries.

51. Notes on § 15, Matt. 3:13–17.—Vs. 13; cf. Mark 1:9. Vs. 14, "But John would have hindered him," etc.:

John had urgently commanded the people to repent and be baptized, and had boldly rebuked those whom he suspected of insincerity; but when Jesus comes to him he feels himself in the presence of one morally his superior, and in the words, "I have need to be baptized of thee, and comest thou to me?" confesses his sense of the inappropriateness of Jesus receiving baptism at his hands. Yet notice that he neither says that it is in itself unfitting for Jesus to be baptized, nor indicates that he knew Jesus to be the Christ. He may or may not have had personal acquaintance with him; there is nothing to indicate that he yet *knew* him to be the Christ (cf. John 1:31). Vs. 15. This reply of Jesus implies his own superiority to John, which John had felt, but sets duty first. "For thus it becometh us to fulfil all righteousness" ["for it is right for us to do everything that God requires"]: Jesus regarded John's work as a part of the plan of God. For him to share in it was, therefore, to obey the will of God, i.e., to do righteousness. He made the same application to the people at large (Luke 7:29, 30), saying that they who were baptized by John declared God to be righteous, while the Pharisees, by refusing, made the plan of God ineffectual in their own case. John had urged a consideration of propriety; Jesus puts the matter on the ground of duty. In the presence of duty the highest propriety is to waive propriety and do the duty. In this sentence—the second one which the gospels record from Jesus' lips—we have a most significant expression of the principles of his life. Compare his words in the temple (Luke 2:49). On vss. 16, 17 cf. Mark 1:10, 11.

52. NOTES ON § 15, LUKE 3:21, 22.—Vs. 21, "When all the people were baptized": not "after all had been baptized," nor while the rest were being baptized" (and so in the presence of others), but simply at the same time (in general) at which the rest of the people were baptized. None of the gospels im-

ply that there were spectators of Jesus' baptism. "And praying": a feature of the narrative peculiar to Luke.

53. THE BAPTISM OF JESUS.—As has appeared from a study of his own words (par. 51), the baptism of Jesus was not a confession of sin, but a profession of devotion to a revealed plan of God as represented by John. The devotion of one's self to the Kingdom of God, whose approach John had announced, involved a public confession of faith in its coming. Had Jesus allowed any consideration to induce him not to join John the Baptist, his influence would have been thrown against the revival of righteousness which John was seeking to bring about. Before such an alternative Jesus could only act as he did act. By so doing he became formally, of course, a follower of John, but afterward he began a new messianic movement.

From this act, we must believe, dates the beginning of his clear conviction that he was to undertake the work of founding the Kingdom of God; that he was the one whom John was foretelling. From this moment he devoted himself with unswerving purpose and self-sacrifice to the new work. Before his baptism he was a private individual; after his baptism he took up the work of the Messiah, i.e., the one through whom God would bring salvation. He had yet to formulate his conception of what his work should be (cf. Acts 4:27; 10:38).

54. NOTES ON § 16, MARK 1:12, 13.—Vs. 12, "and straightway the Spirit driveth him forth": The assurance of divine sonship in connection with the baptism is immediately followed by an impulse from the Spirit to seek the solitude of the wilderness, doubtless for reflection upon the new work opening up before him. "Into the wilderness": at what particular place it is idle to guess. Tradition points to a high hill northwest of Jericho, called Mons Quarantana (the forty-day mountain), in modern Arabic, Jebel Quruntil. But the

tradition is of no special value. Vs. 13, "forty days," a convenient expression for "long time." "Tempted of Satan": The temptation was the struggle involved in a choice between the popular ideas of the messianic task and his own.

55. NOTES ON § 16, MATT. 4:1–11.—Vs. 1, "to be tempted": cf. par. 54. Vs. 3, "And the tempter came": a visible appearance is not at all required by the narrative. The entire account is that of a psychological crisis resulting from his new conception of himself as Christ. Back of it lies the conception frequently met in the gospels, of the struggle between the Kingdom of God and that of Satan. "If thou art the Son of God": referring to Jesus' new sense of his calling (3:17), and basing the temptation on that. "Command that these stones become bread": an appeal to his hunger (cf. vs. 2), and conveying the suggestion that there is an inconsistency between his being the Messiah and going hungry, and that he should use his new power for the satisfaction of his physical needs. Vs. 4, "Man shall not live by bread alone, but by every word that proceedeth from out of the mouth of God": i.e., shall not use spiritual power for unspiritual ends. This principle of trust in the all-sufficient God, Jesus applies to his own case. Vs. 5, "The pinnacle of the temple": some high gable of the temple or its colonnades, perhaps that very high one which overlooks the valley of Kedron. Vs. 6, "If thou art the son of God": as before, an appeal to his consciousness of divine sonship, with an added reference to the sense of messianic mission newly experienced. "Cast thyself down: for it is written, He shall give his angels charge," etc.: i.e., if thou art God's Son, he will surely care for thee; prove it by throwing yourself down. Under guise of an appeal to filial trust lies concealed a temptation to excessive and irrational religious faith. Vs. 7, "Thou shalt not tempt the Lord thy God": The words are from Deut. 6:16. Jesus refuses to become a fanatic. He never yielded to

any motive to disregard a known way of God's activity in nature. He here makes God's will as revealed in gravitation superior to a scriptural quotation. He will go forward in simple trust, taking such evidences of God's love and care as come in the doing of duty. See the opposite spirit of the Jews and Jesus' answer in Mark 8:11, 12. Vs. 8, "All the kingdoms of the world": a mental vision of that world that Jesus wished to win for God. Vs. 9, "if thou wilt fall down and worship me": a figure of speech descriptive of what the course of action which was suggested to him would really amount to. One naturally thinks of some use of the methods of a military power like Rome, by which he might have gained adherents rapidly; some compromise, in word or act, which would justify the use of unspiritual means of assuring the triumph of the Kingdom of God. In refusing to use such means Jesus rejected the current expectation of war and coercion. He later wept over a nation that chose revolutionary methods with their inevitable misery. Vs. 10, "Thou shalt worship the Lord thy God, and him only shalt thou serve": quoted from Deut. 6:13, where it enjoins Israel to worship Jehovah only, as against the gods of the surrounding nations. In the mouth of Jesus it means that supreme allegiance and reverence are due to no human authority, to no worldly ideals, but to God only. He thus turns from the nationalist hopes of his people to his own conception of the messianic task as spiritual. Vs. 11; cf. Mark 1:13b.

56. NOTES ON § 16, LUKE 4:1–13.—The narrative of Luke is like Mark's in extending the temptations through the forty days; like Matthew's in narrating the three temptations at the end. The second and third temptations are put in a different order in Luke, thus indicating that Jesus conceived of his messianic task as involving the refusal to use the messianic

power for selfish ends, coercive authority, and religious fanaticism.

56. MESSIAHSHIP AS CONCEIVED BY JESUS.—The idea of Messiahship was essentially Jewish, and had Jesus been content to take it as it existed, it could have had little meaning for other peoples. But Jesus plunged beneath word and form to the fundamental truths they represented. He refused to think of his task as that of a revolutionary leader or religious fanatic. To be the Christ meant to prepare men for the Kingdom of God; but this is to say that to be the Christ meant to make men righteous and prosperous by bringing them to imitate the love of God. He does not often use the word "Messiah" with reference to himself, but it is clear that as the Christ he regards his duty as consisting in these things: (1) he must disclose the real character of the Kingdom of God; (2) he must induce men to love God in order that they may be like him; (3) he must show men how to live as members of the coming kingdom; (4) he must present himself as the ideal of the kingdom, both by living as a real Son of God, full of faith in his Father's wisdom and love, and also as a brother of men, serving them in self-sacrificing love. (5) He must conquer the kingdom of evil and suffering. These duties and power he believed were due to the Spirit of God by whom he was appointed and empowered. In brief, Jesus' idea of Messiahship was this: to get people to be like himself in order that they might live right with God and man and so be worthy of entering the Kingdom of God, freed from the evil influences of the world. For his own conception, see Luke 4:18; 7:20–23; Matt. 22:41–46. Cf. par. 62.

57. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Relate the story of the baptism of Jesus as told by Mark. (2) What distinct addition does Matthew make to the Mark narrative?

(3) What is the meaning of Jesus' reply to John? (4) What great principle of conduct does Jesus enunciate in this answer to John? (5) Was duty difficult for Jesus? (6) What was the meaning for Jesus of the descent of the Spirit and the voice from heaven?

(7) Tell the story of Jesus' temptation in the wilderness. (8) Explain the meaning of Jesus' answer to the first temptation. (9) To the second. (10) To the third. (11) What gave occasion to these temptations and of what use were they to Jesus? (12) What great principles of conduct are involved in his several answers? (13) To what circumstances of modern life would these principles be applicable?

58. TOPICS FOR DISCUSSION.—

1. Do others have experiences similar to that of Jesus at his baptism?

2. Does temptation to misuse economic or political power argue sinfulness?

3. What share has religious faith in strengthening morality?

4. How may a man control his emotional nature without losing its assistance?

5. Is temptation always the outgrowth of an evil nature?

6. Have we any responsibility for social conditions which prompt to sin?

59. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The contrasts between the life of Jesus before, and his life after, his baptism in (*a*) occupation, (*b*) home, (*c*) relations to kindred, (*d*) relations to people in general.

2. Wherein did the beginnings of John's work resemble those of Jesus?

3. Jesus' conception of Messiahship. Restate in modern terms.

Scott, *The Kingdom and the Messiah.* Mathews, *The Messianic Hope in the New Testament,* Pt. II. Dickie, *The Constructive Revolution of Jesus;* Simkovich, *Toward an Understanding of Jesus.*

60. CONSTRUCTIVE WORK.—Having completed the preceding work, write chapter iv of your "Life of Christ," treating the baptism and the temptation.

PART III

THE BEGINNING OF JESUS' WORK IN GALILEE

FROM THE APPEARANCE IN GALILEE UNTIL THE CHOOSING OF THE TWELVE

CHAPTER VI

JESUS TAKES UP THE WORK OF JOHN THE BAPTIST

§ 17. Jesus Begins to Announce the Coming of the Kingdom.
Matt. 4:12, 17. Mark 1:14, 15. Luke 4:14, 15.

§ 18. The First Disciples.
Matt. 4:18–22. Mark 1:16–20. Luke 5:1–11.

§ 19. The First Cures Wrought by Jesus.
Matt. 8:14–17. Mark 1:21–34. Luke 4:31–41.

§ 20. Jesus Preaches throughout Galilee.
Matt. 8:2–4. Mark 1:35–45. Luke 4:42–44.
Luke 5:12–16.

61. Notes on § 17, Mark 1:14, 15.—Vs. 14, "After John was delivered up": arrested and imprisoned. This public appearance of Jesus is an evidence of heroism, since there was every likelihood that he would share the fate of John. "Galilee": see par. 65. "Preaching the Gospel of God": The content of this good news about God is to be seen in vs. 15. Note that Jesus was alone. Vs. 15, "The time is fulfilled": i.e., the time has come for the fulfilment of the hopes of God's people for deliverance through divine interposition. There seems to have been a widespread belief that a new age was about to begin (see Tacitus, *Hist.* v. 13; Josephus, *Wars*, vi, 5:4; Suetonius, *Life of Vespasian*, iv; Esdras 14:48). Jesus apparently began his work just as John had begun his, except for the addition of "believe in the Gospel." With John judgment was the great element of the coming of the kingdom; with Jesus, deliverance. And so it could bring joy.

62. THE KINGDOM OF GOD.—The new social order that God was to set up, in which his authority was to be supreme. It was not merely an earthly institution to come as a social reform, but it was to come from heaven. Opposed to it was the Satanic "kingdom" which brought misery and sickness to humanity. The great purpose of Jesus was to call men to a change of life and to prepare for entrance into the Kingdom of God. For such wonderful experience faith in God as Father and love to men were the fundamental conditions. The disciples could not abandon their inherited conviction that only Jews (and proselytes) could enter it, but Jesus made no such limitations. Though using the term, he was concerned in showing that God was a Father rather than a king. Men were to prepare to enter the kingdom as sons, possessed of the Father's spirit. Therefore the center of his practical thought was moral and religious, rather than that of those who dwelt on the miraculous aspects of the coming events. Thus, although the term was used by Jesus in something of the current apocalyptic sense, his central appeal was a portrayal of the divine ideal which men should follow. Even if we should not use the term in a strictly exegetical sense, it represents the ideal for which we pray.

63. NOTES ON § 17, MATT. 4:12, 17.—Vs. 12, "Now when he heard that John was delivered up": see par. 320. On vss. 13–16, see par. 67.

64. NOTES ON § 17, LUKE 3:19, 20; 4:14, 15.—3:19, "Herod the tetrarch": Herod Antipas. See the account of John's arrest in Mark 6:17, 18, where it is related in connection with his death. There is also an account in Josephus, *Antiquities*, xviii, 5, 2. Vs. 4:15, "He taught in their synagogues": would very possibly imply (cf. also Luke 4:16) that before his messianic ministry Jesus had been recognized as one fitted to read and speak in the synagogues.

65. GALILEE.—The district bounded roughly by the Jordan, Samaria (that is, the southern side of Esdraelon), and Phœnicia belonged originally to the Jews, but had remained largely in the hands of the Gentiles from the fall of the Northern Kingdom until the times of the Maccabees. At the outbreak of the Maccabean revolt it contained only a few Jews, and these were removed by Judas and Simon to Judea for safety (163 B.C.). During the course of the second century before Christ, however, the territory was gradually conquered and colonized by the Jewish kings. In the time of Jesus, therefore, the Jews had really been in Galilee in recent times only about as long as Americans have been west of the Alleghanies. The fact that they were in a measure colonists doubtless in part accounts for the vigor of the Galileans as described by Josephus (*Jewish War*, iii, 3, 1–3). According to Josephus, Galilee had 204 towns and cities. This would make the population very dense, a fact corroborated by the ruins, as well as by existing villages in the land. It is impossible to say just what proportion of the inhabitants of the country were Gentiles, but probably it was not small.

Galilee contained only about 1,600 square miles, and, exclusive of the Plain of Esdraelon, was regarded as consisting of two parts—Upper Galilee, which was somewhat mountainous, and Lower Galilee, which, though hilly, was full of broad valleys. Both regions were very fertile, but most fertile of all was the wonderful little Plain of Gennesaret, on the northwest corner of the Lake of Galilee. This plain, though only three miles long by one wide, was in the time of Jesus astonishingly productive. Josephus (*Jewish War*, iii, 10, 8) describes it as an "ambition of nature," in which all manner of trees flourished and fruit ripened throughout the year.

In government Galilee was one of the numerous petty native states not yet taken up into the Roman empire, but by

no means independent. Its ruler was Herod Antipas, son of Herod I, who had the title of tetrarch. (Originally this word meant "the governor of a fourth of a kingdom," but this meaning had long been lost, and it was simply a title less honorable than that of "king.") Herod Antipas maintained his own police, castles, tax collectors, and governed his uneasy subjects, on the whole, very well.

66. THE SEA OF GALILEE.—This beautiful lake lies 682 feet below the level of the ocean, and for that reason possesses an almost tropical climate, and is also liable to sudden storms. It is thirteen miles long and eight wide but its shape is irregular, resembling that of a harp. Its waters are supplied by the Jordan, and are delightfully fresh and abound in fish. In the time of Jesus there were upon its shores at least nine flourishing towns, chief among which was the new city founded by Herod Antipas, Tiberias. It was thus the center of a great population—many of whom were fishermen—and was therefore admirably adapted for the work of evangelization.

67. NOTES ON § 17, MATT. 4:13–16.—Vs. 13, "Leaving Nazareth": Nazareth was as unfitted to be the center of evangelization as Capernaum was adapted to such work. "Capernaum": The site of this city, so central in the work of Jesus, is not definitely known. By some it is identified with Tell Hum, about two miles from the Jordan, where there are considerable ruins. By many recent scholars, however, it is identified with ruins at Khan Minyeh, just at the northern end of the Plain of Gennesaret, perhaps two miles west of Tell Hum. If this identification be correct, Capernaum was beautifully situated on a bold cliff that runs out into the lake, midway between a white beach on the east and the Plain of Gennesaret on the southwest. At the foot of the cliff, not far from the lake, is a large spring, while the ruins of a Roman aqueduct show that water was once brought from another spring at a

considerable distance to the northeast of the town. If at Khan Minyeh, Capernaum was at the foot of a valley through which ran a very important road north.

In favor of Tell Hum: Thomson, *The Land and the Book, Central Palestine*, pp. 416–30; Wilson, *Recovery of Jerusalem*, pp. 269 f.; Andrews, *Life of Our Lord*, pp. 221–39. For arguments for Khan Minyeh as well as general discussion: Smith, *Historical Geography of the Holy Land*, p. 456; Robinson, *Biblical Researches*, III, 347–58.

68. NOTES ON § 18, MARK 1:16–20.—Vs. 16, "Sea of Galilee": cf. par. 66. Men casting the net—not the great seine of vs. 19—may still be seen wading about in the shallow waters of the lake. Vss. 17, 18. The call of Jesus and the immediate obedience of the disciples may imply a previous knowledge on the part of the latter, not only of Jesus, but of his work. See John 1:29–51. Note also that the fishermen are to remain fishermen—but of men. Vss. 19, 20. Apparently Zebedee had some property (note the boat, hired men, and seine). So far is it from being true that Jesus chose his disciples from the very poorest classes.

69. NOTES ON § 18, LUKE 5:1–11.—At this point Luke substitutes for the narrative of Mark material he has gained from another source. The chief points of difference are readily noted. Vss. 4, 5. Note the faith of Peter. Vs. 8, "Depart from me, for I am a sinful man": These words express both Peter's humility and his imperfect conception of Jesus. Vs. 10. The saying of Jesus, though varying in its words, is essentially the same as that in Mark 1:17.

70. NOTES ON § 19, MARK 1:21–34.—Vs. 22, "He taught them as having authority," etc.: The scribes or rabbis were professional teachers of the law, and were in the habit of quoting the opinions of many of their predecessors, and their teaching, therefore, impressed their hearers as discussion

rather than truth. With Jesus the precise opposite was true. He did not argue, but presented his doctrine, unsupported, as truth. Vs. 23, "a man with an unclean spirit" ["under the control of a foul spirit"]: Belief in demoniacal possession was universal in New Testament times. The condition of those "possessed" resembles that of persons suffering from what psychologists term "diseases of personality," "alterations in personality," "double consciousness." The unfortunate men themselves certainly thought they were under the control of some other personality, from which they escaped when they were healed. There is no evidence that "the demonized" had been brought into their sad condition through leading a wicked life; nor does Jesus assume or imply this. Their misery was regarded as the work of Satan, whose "kingdom" the Messiah would overcome. Jesus apparently shared in this belief. Psychopathy was not yet organized.

For a discussion of a belief in demoniacal possession among the Chinese, see Nevius, *Demon Possessions and Allied Themes*. For a discussion of what seem the nearest parallels to the phenomenon in the light of psychological investigations, see James, *Psychology* (shorter course), pp. 205–14; Binet, *Alterations of Personality*, pp. 325–56. See also Weiss, *Life of Christ*, II, 76–88; and on Jewish ideas of the relation of demons of disease, Edersheim, *Life of Jesus*, I, 479 ff.; Vol. II, App. xvi.

Vs. 24. The words of the demonized man were probably a correct reading of the thought of Jesus concerning himself. "Us . . . . I": Note the changes in the personal pronoun. "To destroy us": see Matt. 8:29; Luke 8:31. The reference is to the expected conquest of the Messiah over the "kingdom" of Satan. "The Holy One of God": that is, the Christ. Cf John 6:69. Vs. 27, "a new teaching": seen to be new because of its authority. Vs. 29, "the house of Simon and Andrew": This was probably the home of Jesus during the remainder of

his work in Galilee. Vs. 30, "sick of a fever": a disease common in the hot region of the lake. Vs. 34, "suffered not the demons to speak": Here, as in the synagogue, Jesus did not wish testimony from such persons; but more than that, he did not wish to be regarded as the Christ before he had clearly set forth his conception of the Kingdom of God and his own mission.

71. NOTES ON § 19, MATT. 8:14–17.—Vs. 17, "That it might be fulfilled," etc.: another instance in which our Gospel according to Matthew interprets the life of Jesus in the light of prophecy.

72. NOTES ON § 20, MARK 1:35–45.—Vs. 38. Note the earnestness and tireless energy of Jesus. "For to this end came I forth": i.e., from Capernaum. Cf. vs. 35. No town could monopolize the work of Jesus, no matter how great its apparent need. With these verses begins what is commonly known as the "first preaching tour in Galilee," but it would be a mistake to think of Jesus as making distinct tours. Rather, he was constantly walking about the little region, preaching and healing. Vs. 40, "leper": A person suffering from leprosy was unclean ceremonially, as well as physically diseased. As the disease was regarded as contagious, lepers were obliged to live outside cities and cry "Unclean!" whenever anyone approached. In this case the faith of the man in the ability of Jesus to heal him led him to disregard all such regulations. This faith appears clearly in his words. Vs. 41, "I will" ["I do choose"]: Note the use of the leper's own words by Jesus. Vs. 42, "clean": healthy, well. There is no reference to moral cleansing. Vs. 44. The directions of Jesus are intended (1) to prevent his own work being hindered by giving too great publicity to the cure; (2) to prevent men thinking of him chiefly as a healer of their bodies or as merely concerned with their external life; (3) to guarantee the man full and official rein-

statement in the community. For lepers when cured had to be given by the priest something corresponding to a modern "clean bill of health." In order to obtain this according to the law of Moses, they appeared before a priest, exhibited evidence of their cure, and offered certain sacrifices. See Lev. 14:2–32. Vs. 45. The disobedience of the man is easily understood, but it spoiled the plan of Jesus to preach in towns, and forced him to work in the country.

73. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How did Jesus begin his public ministry in Galilee? (2) Does he at its beginning work alone or with followers? (3) What characteristic addition does he make to the message of John the Baptist? (4) Was Jesus a brave man? If so, in what? (5) How was the Sea of Galilee especially adapted to the work of Jesus? (6) In general, what importance did Jesus accord his wonderful cures? (7) What sort of faith was best, in Jesus himself or in his ability to cure men? (8) How many of the Twelve were fishermen? (9) Describe the events in the synagogue in Capernaum. (10) Why did Jesus wish the man to keep quiet? (11) What are the most noticeable things in the healing of the leper? (12) Does Jesus appear to have a regard for public laws as to health? (13) How does the story of the leper illustrate the danger lying in thoughtless earnestness?

74. TOPICS FOR DISCUSSION.—

1. Were the first followers of Jesus from the proletariat or the middle class?

2. What is meant by the kingdom of Satan?

3. How far is disease a result of sin?

4. Does the fact that Jesus cured men without medicine argue that Christians should not employ doctors?

5. Does faith help cures today?

75. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Galilee and the Galileans during and after the time of Jesus.

Merrill, *Galilee in the Time of Christ;* Mathews, *New Testament Times in Palestine*, p. 148; Edersheim, *Life and Times of Jesus the Messiah*, I, 223–26.

2. Belief in demons.

3. The Jewish laws regarding leprosy.

76. CONSTRUCTIVE WORK.—Having completed the study of this chapter, write chapter v of your "Life of Christ," noting especially every particular that shows how Jesus was *beginning* in Galilee.

CHAPTER VII

JESUS BREAKS RELIGIOUS CUSTOMS

§ 21. Jesus Forgives Sins.
Matt. 9:[1] 2:8. Mark 2:1–12. Luke 5:17–26.

§ 22. Jesus Calls a Publican to be a Disciple.
Matt. 9:9–13. Mark 2:13–17. Luke 5:27–32.

§ 23. Jesus Rejects the Practice of Fasting.
Matt. 9:14–17. Mark 2:18–22. Luke 5:33–39.

§ 24. Jesus Rejects the Pharisees' Teaching as to the Sabbath.
Matt. 12:1–8. Mark 2:23–28. Luke 6:1–5.

§ 25. Jesus Arouses the Enmity of the Pharisees.
Matt. 12:9–14. Mark 3:1–6. Luke 6:6–11.

77. Notes on § 21, Mark 2:1–12.—Vss. 1, 2, "Capernaum": cf. par. 67. "House": The houses of the poorer people in Palestine were (and still are) of but one story, and built of a mixture of straw and mud plastered over a framework of posts and wickerwork. The walls and roof were a foot or more thick, but, as they were not very hard, they were easily damaged by heavy rains, and could be dug through without difficulty (see Matt. 6:20). The roof was flat and reached by a flight of stairs running from the street, and not from the court upon which most houses opened. Jesus was probably standing in the wide doorway, and the crowd had filled the house and court-yard, thus shutting off all approach to him. Vs. 3, "sick of the palsy": better, "paralyzed." "Borne of four": The paralytic was lying on his pallet ("bed"), and one of his friends was at each of its four corners. Vs. 4, "uncovered the roof," etc.: they reached the flat roof by the outside stairway and easily dug through it between the rafters, or, possibly,

through the roof of the porch. When the opening was made, they passed the paralytic down to those who stood about Jesus within the room below. Vs. 5, "their faith": i.e., of the five men. It consisted at the least in a confidence that Jesus could heal the sick man and was evinced by the energy by which they overcame the obstacles in the way to Jesus. "Sins are forgiven thee": not merely the injuries done men, but the breakings of the divine law, i.e., wrongs done against God, are forgiven. Disease was popularly believed to be the punishment of sin and the work of demons. Jesus must have seen something more in the man than the mere desire to be healed, for to forgive sins is to free one from penalty and to restore one to friendship with God. A mere desire to be cured would have been satisfied by a cure. Evidently the man was repentant as well as ill, and perhaps saw in his illness a punishment for his sin. Vs. 6, "scribes": professional teachers and expounders of the law, and the originators of the "oral law" to which Jesus was so opposed. This was the first time that Jesus had encountered them. It is to be noted that the beginning of their opposition concerns the authority of Jesus as over against their own opinions. Vs. 7, "blasphemeth": speaks or acts in a way derogatory to God. They believed that the authority to pronounce forgiveness of sins was wholly limited to God. Jesus proceeds to prove that it is his as well. Bruce remarks (*Expositor's Greek Testament*, I, 351) that the scribes read the blasphemy into the words of Jesus (cf. John 20:23, where a similar authority is extended to the apostles). Vss. 9, 10. "Son of Man," i.e., the type of the coming kingdom. It may have had a hidden messianic meaning. See par. 305. The argument of Jesus is this: "My authority to say, 'Thy sins are forgiven thee,' can be established by my ability to heal; one form of words is as easy to say and as effective as the other."

78. NOTES ON § 22, MARK 2:13–17.—Vs. 13, "sea side": There are two beaches near Kahn Minyeh that would be suitable for a meeting place of crowds. Vs. 14, "sitting at the place of toll": A large portion of the income of Herod Antipas must have come from customs. The privilege of collecting these customs was sold to contractors, who in turn sold to different persons the right to collect them in specific places. As the men who actually did the collecting kept all in excess of what they paid for the contract, they were certain to be extortionate. This fact, as well as that they represented an obnoxious government, made the publicans despised and hated. Levi, or Matthew (Matt. 9:9), as he is also called, was one of these smaller publicans, and probably collected customs levied upon the fish and other food brought to Capernaum from the lake and surrounding country. It was he who wrote in Aramaic the collection of sayings of Jesus which probably constitutes a part of the gospel that bears his name. Cf. par. 12. Vs. 15. Matthew celebrates his renunciation of a hated occupation and the beginning of his discipleship to Jesus by a feast. Vs. 16, "scribes of the Pharisees": i.e., those teachers of the law who were members of the society of Pharisees. They judged it a chief duty of religious teachers to keep away from sinful people. Vs. 17. The words of Jesus contain no little irony, but they also give a key to the earnestness of his life. He helped those who felt the need of help, and he associated with evil people only that he might show them the way to righteousness. The word "righteous" is probably ironical, meaning "self-righteous."

79. NOTES ON § 23, MARK 2:18–22.—Vs. 18, "John's disciples": John was already in prison at this time (Mark 1:14), but his disciples still had communication with him (Matt. 11:2; Luke 7:18). By the "disciples of the Pharisees" is probably meant those who followed Pharisaic teaching, though

not strictly members of the society. "Fasting": The law of Moses made compulsory only one fast, the Day of Atonement (Lev., chap. 16; 23:26–32). The Pharisees, however, doubtless from their sense of failure to obey the numerous rules they derived from the law, were led to fast twice every week, on Mondays and Thursdays. "They come," etc.: The question was not only natural, but implies that the Pharisees had not yet become hostile to Jesus. Vs. 19, "sons of the bride-chamber": those special friends of the bridegroom whose office it was, according to Jewish custom, to see that the wedding passed off with hilarity. Naturally they did not fast. Jesus does not forbid fasting, nor does he command it. He simply teaches that, if it is to be practiced, it should spring from a person's emotional state rather than from a desire to gain merit with God. In this illustration the bridegroom represents Jesus, and his friends, the disciples. Vs. 20. Jesus here shows clearly that thus early in his public work he anticipated death. And he well might. Did he not have before him the fate of the prophets (Matt. 5:12; 23:37) and of John the Baptist? Vss. 21, 22. Two illustrations, drawn from the daily life of the people, show why Jesus instituted a new fraternity instead of merely reforming Judaism. As unshrunk cloth, if sewed on to an old garment, soon shrinks and makes new rents, and as old goatskins were not strong enough to hold new and still fermenting wine, so would the old institutions suffer if the new teaching attempted to reform them. "New wineskins," etc.: The inference is that Jesus expected that his followers would devise such forms and organization as they might need.

80. NOTES ON § 23, MARK 2:23–28.—Vs. 23, "corn fields": better, "fields of grain," probably of wheat. This would make the month May or June. Paths frequently run through grain-fields in Palestine. "Pluck the ears of corn":

better, "pull the heads of grain." Vs. 24, "that which is not lawful": According to the scrupulous Pharisees, the disciples of Jesus had broken the Sabbath, in that they had reaped, threshed, and winnowed by pulling, rubbing, and cleaning the grain before eating it. This attitude of the Pharisees is in keeping with the regulations governing action upon the Sabbath which have come down to us in the Talmud. Vs. 25, "what David did": see I Sam. 21:1 f. Vs. 26, "house of God": the tabernacle, as the temple was not built until the time of Solomon. "When Abiathar was high priest": According to I Sam. 21:2, Ahimelech was high priest when David ate the shewbread, Abiathar being made high priest shortly afterward (I Sam. 23:9), but the discrepancy is of no consequence to the argument of Jesus. "Shewbread": the sacred bread set before Jehovah in two rows of six loaves on a table in the holy place of the tabernacle. At the end of a week these loaves were eaten by the priests, after new ones had been set in their place. David was not a priest, and had no right to eat the bread; but his great need excused him. Vs. 27. This anecdote is used by Jesus to illustrate the principle governing the observance of a day of rest and worship; it must aid, and not burden, men physically and religiously. Man is superior to the Sabbath. Vs. 28, "so that," etc.: If this be true of the relation of men in general to the Sabbath, it is pre-eminently true of Jesus Christ. Cf. Matt. 12:7.

81. NOTES ON § 24, MATT. 12:1–8.—Vs. 5, "Have ye not read," etc.: The reference is (Num. 28:9) to the work done by the priests in making the Sabbath burnt offering of two lambs. The needs of the temple worship justified breaking the law of the Sabbath. Vs. 6, "one greater than the temple": better, "something greater," etc., i.e., the new spirituality of the Kingdom of God. All the more, therefore, was he, its revealer, superior to the law governing Sabbath observance. Vs. 7, "If

ye had known": fully understood. The rest of this important verse is a rebuke to a narrow conscientiousness that would rather see a human being suffer than break a rule to aid him. Jesus maintains that God desires the spirit of love and mercy rather than any formal obedience, such as sacrifice (Hos. 6:6; cf. Mic. 6:6–8).

82. NOTES ON § 25, MARK 3:1–6.—Vs. 1, "hand withered": doubtless the effect of an accident. Vs. 2, "they watched him": Evidently the conflict between Jesus and the Pharisees (2:6 f.) had greatly deepened since the query as to fasting. "That they might accuse him": According to the Pharisees it was not lawful to render any unnecessary medical assistance upon the Sabbath. If, therefore, the sick person—as in the present instance—could be cured as well on Sunday as on the Sabbath, they believed it a sin to heal him on the Sabbath. Vs. 3, "stand forth": The obedience of the man is the first evidence we have of his faith. Vs. 4, "Is it lawful on the Sabbath day," etc.: The question of Jesus discloses a fundamental truth: "not to do good to a person needing it is the same as to do him evil" (Gould). The alternative he thus presents them is not between doing nothing and doing something on the Sabbath, but between doing something good and (by refusal to do anything) doing something bad. No wonder they did not want to answer him. Vs. 5, "looked round about . . . . with anger, being grieved" ["hurt by their obstinacy"]: Such hardening of heart (hearts growing harder) and moral cowardice, such an elevation of a religious rule above actual human need, could not fail to arouse righteous indignation in Jesus; but it also caused him grief—a fact well worthy of thought. Vs. 6, "Herodians": mentioned only by Mark. They were those who favored the rule of the Herodian family. Such persons would ordinarily be suspected by the Pharisees, the old enemies and victims of Herod I. Should Jesus continue

to gain popularity, there was danger that what seemed the religious and political foundations of society would be shaken.

83. THE ORDER OF EVENTS IN MARK 2:1—3:6.—"The sequence of incidents in Mark (at this point) suggests that we have here rather a typical group of points in the controversy with the Pharisees than a chronicle of events as they happened in order of time" (Sanday, in Hastings, *Dictionary of the Bible*, II, 613). The general subject is the relation of Jesus to the Pharisees and their teachings. Internal evidence seems to demand that considerable time should have elapsed between the calm questioning of Jesus as to publicans and fasting, and the determination to kill him because of his attitude toward the Sabbath laws. The reasons for this view are (*a*) the evident unity of the section, (*b*) the absence of any chronological interdependence of the episodes, (*c*) the apparent friendship in which Jesus lived with leading Jews later in the Galilean period (cf. Luke 7:3), (*d*) the less advanced stage of the conflict with the scribes and Pharisees (Mark 3:22 f.; Matt. 12:38 f.; Mark 7:1 f.) at a later time, and (*e*) the utter absence of any evidence that the Pharisees interfered seriously with Jesus until a considerable time later. We are led to believe, therefore, that § 23 belongs to the very beginning of Jesus' ministry, § 24 a little later; § 25, on the other hand, may belong to the time just before the withdrawal of Jesus to the north, of which act the plot of the Pharisees was very likely one cause. It may be noticed, also that Papias, in the earliest known reference to Mark's gospel, says it was not "in order," though correct.

84. THE CAUSES OF THE ENMITY OF THE SCRIBES AND PHARISEES.—At the beginning of the public work of Jesus the religious leaders of his people paid him little attention, and he was allowed to work in peace. Their conflict with him passed rapidly through the stages of surprise, suspicion, open

criticism, and conspiracy. Its fundamental ground was the attitude of Jesus toward the "oral law," or teaching of the Pharisees as a class, especially as it concerned the Sabbath. Jesus did nothing to placate the rabbis but on the contrary attacked them with increasing severity as insincere. Added to this essentially religious conflict was the popularity of Jesus among the masses, which was mistakenly interpreted to mean social agitation, if not revolution.

85. The Characteristics and Results of the First Period of the Galilean Ministry.—The beginning made by Jesus in Galilee had involved at first only his unaided preaching that the Kingdom of God was at hand. But almost immediately he set about establishing a fraternity composed of his disciples. Gradually their numbers grew. His wonderful cures, his sympathy with the despised masses, his authoritative teaching, his sense of personal superiority to the laws of the Pharisees, all drew men to him, and the movement thus begun soon attracted the attention, if not the suspicion, of the authorities in Jerusalem. Especially did his treatment of Pharisaic teaching about the Sabbath, to the effect that it is inferior to the law of human need, displease the religious authorities. Yet (even if § 25 be regarded as belonging to this period) they did not openly attack him, and he continued to teach in the synagogues of Galilee so long as they could contain the crowds that wished to hear him. When his popularity made this no longer possible, he preached in the fields or on the beach near Capernaum. The characteristics of the period may thus be summed up in the words: evangelization and beginnings of organization: popularity and beginnings of opposition. It was these conditions that made it necessary to select the twelve men who formed his closest companions.

86. Questions and Suggestions for Study.—(1) Narrate the story of the healing of the paralytic. (2) Who exer-

cised the faith in response to which Jesus forgave the paralytic's sins? What reason is there for regarding the paralytic as having faith, as well as the four who brought him? (3) What indicates that the paralytic desired something more than healing? (4) Why were the scribes displeased with Jesus? Consider carefully whether this displeasure was just. (5) What does Jesus do to prove his authority to forgive sins? (6) State his argument. (7) What supplemented this argument and made it convincing?

(8) Who were the publicans, and why were they hated? (9) What do we know about Matthew-Levi? (10) Who were the scribes? (11) Who were the Pharisees? See par. 8 (*b*). (12) Show how Jesus "called sinners to repentance."

(13) What is meant by fasting? (14) Why did not Jesus expect his disciples to fast? (15) Does he command us to fast? (16) How would Jesus have religious people live, mournfully or joyfully? Why?

(17) How did the disciples violate the Sabbath law while walking in the fields? (18) What defense did Jesus make for them? (19) What illustrations does he draw from the Old Testament?

(20) What rule of the Pharisees did Jesus break when he healed the man with the withered hand? (21) What question does he ask in defense of his action? (22) Why were the Pharisees eager to kill him?

(23) Give briefly the results of the first period of the Galilean ministry.

87. TOPICS FOR DISCUSSION.—

1. Is there any psychological reason for Jesus' demanding faith before curing the sick?

2. How far do trust in God and loyalty to Jesus imply theological doctrines?

3. To what forms of sin are good people especially liable?

4. Is there any danger in good habits?

5. Is the Sabbath a Christian institution?

6. Should we fear happiness?

7. Why do so many people touch wood when claiming good fortune?

8. Should Christians keep fast-days?

88. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Fasting as described (*a*) in the Old Testament; (*b*) in the New Testament.

2. Pharisaic laws governing the observance of the Sabbath.

Edersheim, *Life and Times of Jesus the Messiah*, II, 53–61; Schürer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 96-105; see also dictionaries of the Bible under "Sabbath."

89. CONSTRUCTIVE WORK.—Let the pupil write chapter vi for his "Life of Christ," noting especially how Jesus broke with current religious prejudices.

PART IV

A PERIOD OF CONFLICT IN GALILEE

FROM THE CHOICE OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE

CHAPTER VIII

THE ORGANIZATION OF JESUS' MOVEMENT AND A SUMMARY OF HIS CHIEF TEACHINGS

§ 26. The Rapid Growth of His Following.

Matt. 4:23–25.

Matt. 12:15–21. Mark 3:7–12. [Luke 6:17–19.]

§ 27. The Selection of the Twelve Disciples.

[Matt. 10:2–4.] Mark 3:13–19*a*. Luke 6:12–19.

§ 28. The Sermon on the Mount

Matt., chaps. 5, 6, 7 [8:1.] Luke 6:20–49.

90. Notes on § 26, Mark 3:7–12.—These verses indicate how widely at this period the work of Jesus had attracted attention. Vs. 7, "with the disciples": see also vs. 9; though the Twelve had not yet been chosen, Jesus had a company of disciples, pupils who accompanied him from place to place, and these constituted the beginning of the Christian movement. Among these were the four fishermen (Mark 1:16–20) and Levi the publican (Mark 2:13–16). "The sea": of Galilee. "Galilee" . . . . "Judea" . . . . "Jerusalem" . . . . "beyond Jordan" . . . . "Tyre and Sidon": look up all these on the map, and notice that they include all Palestine (except Samaria) and the adjacent regions both south and north. Vs. 11, "whensoever they beheld him," etc.: this is one of the strange facts about the demons, always mentioned except in cases where the demoniac was dumb or at a distance. Their words evidently are intended to emphasize the belief in the struggle between the two kingdoms of God and Satan.

91. NOTES ON § 26, MATT. 4:23–25; 12:15–21.—The bringing together of these two passages from Matthew (4:23–25; 12:15–21) is required by the comparison of the gospels, which indicates that both refer to the same period. Matthew's order is due, no doubt, to his topical arrangement.

Matt. 4:24, "all Syria": corresponding to Mark's Tyre and Sidon, for which it is probably a hyperbole. Vs. 25, "Decapolis": a name applied to the region in which were located ten fine Greek cities, which had been established in the days since Alexander's conquest and which had recently formed a league. The cities included Gadara, Gerasa, Philadelphia, Scythopolis, and others; all but Scythopolis, the capital of the confederation, lying east of the Jordan.

Luke 6:17–19 is closely parallel to Mark 3:7–12, and, though placed after the choosing of the Twelve, instead of before it as in Mark, evidently refers to the same facts.

92. NOTES ON § 48, MARK 3:13–19*a*.—Vs. 13, "into the mountain": better, perhaps, "on the hills," i.e., the hills that skirted the sea. Tradition makes the Horns of Hattin, a double-peaked hill four miles back from the sea and about eight miles southwest from Capernaum, the site; but the Gospel furnishes no means of deciding certainly. "Calleth unto him whom he himself would": he made his own selection of those to whom he would speak that day, and from whom he would choose the still smaller circle of the Twelve. This was something different from his usual teaching addressed to all who chose to hear. See Luke 6:12. Vs. 14, "and he appointed twelve, that they might be with him," etc.: a most instructive statement of the purpose for which the Twelve were chosen: they are to be his companions and (for he was recognized as a teacher) his pupils, constituting a fraternity, the nucleus of the Christian movement later known as the church; he is to send them out from time to time to preach, and to cast out

demons. Thus they are to be both pupils and workers, combining learning and doing. To them he also gave specific and special directions which were not intended for the great mass of his followers (Matt. 9:35–10:4). The sending out (the Greek shows this as the English cannot) is not a single act, that which is to follow his death—of this they have as yet no knowledge or thought—but something to be repeatedly done while they are with him. Vs. 15, "devils": see the margin "demons;" the gospels speak of but one devil, Satan; but of many demons, unclean spirits. Vss. 16–19. Compare the lists in Matt. 10:2–4; Luke 6:12–19; Acts 1:13. Observe that the names in each list fall into three groups of four each; these groups are the same in all the lists and stand in the same order, yet the order within the groups varies. The four fishermen always constitute the first group, Peter always leading. The second group begins with Philip; the third, with James. The student should fix these names in mind. Does not this arrangement suggest that Jesus organized the Twelve?

93. NOTES ON § 27, LUKE 6:12–19.—Vs. 12, "continued all night in prayer": an important addition of Luke, which emphasizes the significance which Jesus attached to this event, and his consciousness of need of divine guidance in times of special responsibility. Vs. 13, "whom he also named apostles," i.e., "messengers, delegates." On vss. 17–19 see par. 91.

94. NOTES ON § 28, MATTHEW, CHAPTERS 5, 6, 7 [8:1].—In the study of this discourse it is desirable to get at the outset an impression of it as a whole. The student is therefore advised to go carefully over the entire section, endeavoring, with the help of the following analysis, to get a clear idea of its general plan. It may be added that although it is improbable that Jesus delivered these teachings in a single discourse as a collection of his sayings, the "sermon" has a definite plan.

ANALYSIS OF THE SERMON ON THE MOUNT

(Matt., chapters 5–7)

I. The citizens of the kingdom (the disciples of Christ) described according to his ideal of their character. 5:3–16
   1. The moral character which Jesus desired in those of whom he would build his kingdom. 5:3–12
   2. Their office in the world. 5:13–16

II. The permanence of the law, and the high standard of righteousness demanded in Christ's followers. 5:17–20

III. The righteousness that is required of those who await the new kingdom in contrast with the prevalent teaching of the synagogue. Evil thoughts and feelings, and all degrees of sin, condemned, in contrast with the literalism of the synagogue, which condemned only the deeds specifically prohibited by the law. 5:21–48
   1. In respect to murder. 5:21–26
   2. In respect to adultery. 5:27–30
   3. In respect to divorce. 5:31, 32
   4. In respect to oaths. 5:33–37
   5. In respect to retaliation and resistance. 5:38–42
   6. In respect to love of others. 5:43–47
   7. The all-inclusive precept of righteousness. 5:48

IV. The righteousness required of those who await the new kingdom in contrast with ostentatious and hypocritical conduct. All things to be done for the approval, not of men, but of God. 6:1–18
   1. General injunction to avoid ostentation. 6:1
   2. Applied to almsgiving. 6:2–4
   3. Applied to prayer. 6:5–15
   4. Applied to fasting. 6:16–18

V. Single-eyed service of God and simple trust in him enjoined. 6:19–34

VI. Judgment of others forbidden. 7:1–6

VII. Confidence in God's willingness to bless enjoined 7:7–11

VIII. The all-inclusive principle respecting conduct toward others (the "Golden Rule"). 7:12

IX. The practice of righteousness, not profession or hearing only, enjoined. 7:13–27

1. Diligence to enter upon the right way enjoined. 7:13, 14
2. Warning against false prophets. 7:15–20
3. Warning against self-deception and confidence in mere profession. 7:21–27

Notice the prominence throughout the discourse of two great ideas, the *Kingdom of Heaven* and *righteousness*. The theme of the discourse, indeed, is the righteousness of the kingdom, the character of those who are to compose and to enjoy the new kingdom that John and Jesus had announced. Almost every paragraph of the discourse deals with some aspect of this one subject. In general the Sermon on the Mount must be regarded as an exposition of the absolute ideals of a life of love rather then rules for literal obedience. All true Christian morality is dominated by love and must tend toward these ideals.

Matt. 5–1, 2, narrative introduction. Vs. 1, "into the mountain": see on Mark 3:13, par. 92. "His disciples": it is those who were already committed to loyalty to Jesus to whom the discourse is addressed and who are spoken to in the second person (vs. 13, etc.). The Gospel speaks also of multitudes as being present (7:28, 29), but it was not *to them* that Jesus spoke.

I (1). *The moral character which Jesus desired in those who would enter his kingdom (Matt. 5:3–12).*—Vs. 3, "poor in spirit": conscious that they are poor, and so conscious of need, not, as the Pharisees, self-sufficient. See an illustration in Luke 18:9–14. "Theirs is the kingdom": to them belong its privileges and blessings. In the following verses the clause beginning with "for" expresses in each case some phase of this

same idea, some blessing of the kingdom, appropriate to the element of character set forth in the first clause. Vs. 4, "they that mourn": to whom their own need, and perhaps too the needs of the times, are a grief; not, as many, self-satisfied or indifferent. Vs. 5, "the meek": the gentle and teachable, not the violent and self-asserting, harsh and intractable. Compare Ps. 2:59; James 1:21; and especially Matt. 11:29. Vs. 6, "hunger and thirst after righteousness": eagerly and constantly desire to have that character which God desires and approves. Vs. 7, "the merciful": compare Mark 12:40; Matt. 23:23. Vs. 8, "the pure in heart": not simply those who sought to be outwardly fair and ceremonially pure. Compare Mark 7:2–5, 17–23; Matt. 23:25–28. Vs. 11, "when men shall reproach you": cf. John 5:44; 12:43; 15:19, 20. Notice that Jesus is not here speaking of several classes of people, but of one class —those who believed in the coming reign of God —setting forth the various elements of character which he desired in those who were to be his disciples. Consider carefully what is the character which is thus described and the further fact of the blessings which those of such character would enjoy.

I (2). *The office of Jesus' disciples in the world (Matt. 5:13–16).*—Vs. 13, "the salt of the earth"; the purifying, antiseptic influence in the world; the people who by their presence and influence are to keep the world from becoming utterly corrupt. "But if the salt have lost its savour": i.e., the real saltness (this was possible to the ancient salt as it is not to the purer article today); applied to the disciples it denotes the loss of inmost character, while still retaining the name or appearance of discipleship and goodness. "Cast out," etc.: scorned, despised. This is all that hypocrites, nominal Christians, are fit for. Vs. 14, "the light of the world": the source of moral enlightenment, those who by their lives show men what true and right living is. "A city set on a hill cannot be

hid": you cannot therefore shirk responsibility. Vs. 16, "Even so": i.e., as a city on a hill or a lamp on a stand shines, naturally and necessarily, because it is lighted. Both illustrations, the salt and the light, not only emphasize the influence of *character*, what men *are* rather than what they seek to *do*, but also teach that those who are followers of Jesus are different from and have a duty toward others. "And glorify your Father": this is always the effect of a good life. Men believe in the goodness of God when they see goodness in men. Consider carefully the twofold responsibility Jesus lays upon his disciples, and the way in which it is to be met. The following teachings show what their attitude should be in various social relations.

II. *The permanence of the law and the high standard of righteousness required of Christ's followers* (*Matt.* 5:17–20).—Vs. 17, "Think not," etc.: Evidently some had charged Jesus with breaking down the authority of the law and perverting morals. The ground of this charge was doubtless in the fact that he associated with men who did not keep the law (Mark 2:16), allowed his disciples to disregard the fasts (Mark 2:18), and perhaps most of all because he did not keep the Sabbath as the scribes taught that the law required it to be kept (Mark 2:23—3:6o John 5:16-18). Thus, as so many others have done, they identified their interpretation of the Scripture with the Scripture and divine law itself, and because he opposed the interpretation they charged him with hostility to the Scriptures. "The law or the prophets": the Scriptures which we call the Old Testament. But it is evidently the moral teachings of both law and prophets that Jesus is speaking of, not the predictions. "I came, not to destroy, but to fulfil" ["I have not come to do away with them but to enforce them"]: Jesus denies the charges against him, and declares his devotion to the law, and (vss. 18, 19) its continuance until its

power was replaced by the inner life of love he exemplified and taught as like that of God. This Jesus could do, although he disregarded or disapproved certain statutes of the law (for example respecting fasting, Mark 2:19, 20; clean and unclean meats, Mark 7:17–19, and divorce, Matt. 19:7–9), because he was not a revolutionist, but identified the law with its great principle of love (Matt. 7:12; 22:37–40). This was to him *the law and the prophets*, and individual statutes were of value and of permanent authority only in so far as they embodied and expressed this central principle. This was just the opposite position from that which many of his contemporaries took. They gave all heed to the statutes as authoritative in themselves, and lost sight of the principles. Hence the conflict between them and Jesus Vs. 20, "For except your righteousness," etc.: a proof of his statement in vs. 17. So far from destroying the law, as the Pharisees charged, he demanded a righteousness so much higher than theirs that no one whose morality was not superior to that of legalism could have part in the kingdom. The verses that follow show that the superiority of the righteousness which he sought was not in the doing of more things, in the keeping of more rules, than the Pharisees, but in its being a matter of heart, the attitude of love.

III. *The righteousness of the kingdom in contrast with prevalent teaching of the law* (*Matt. 5:21–48*). —In these paragraphs Jesus gives several illustrations of his statement in vs. 20. He is speaking of the teaching to which his hearers have been accustomed to listen (in the synagogue), and is contrasting his teaching with even the Ten Commandments. The principle of love is superior to any code. Paul was to make this truth even more explicit. There could be no greater misinterpretation of Jesus than to think of him as substituting one set of rules for another. He calls for an attitude of the soul. He

had within himself a standard higher than scribe or prophet or lawgiver.

Matt. 5:21–26. Vs., 21, "the judgment": not the final judgment, but the action of the local court. Since such a court could deal only with actual murder, the teaching of the scribes tended to direct attention solely to the outward act. Jesus goes below the act to the state of heart, and condemns anger and contempt, each the violation of love, more strongly than the scribes had condemned murder itself. Vs. 24, "leave there thy gift," etc.: no act of worship can be acceptable to God while the hatred of a brother leaves unrighted a wrong done to him. Vss. 25, 26 are best understood in their connection in Luke 12:58, 59.

Matt. 5:27–30. See Exod. 20:14. Substantially the same principle which is above applied to murder and hatred is now applied to adultery and covetousness of another's wife (by implication also to all unlawful desire): not the act only, but the cherishing of unlawful desire is wrong, for it is a form of that selfishness which subordinates another's personal rights to one's own pleasure.

Matt. 5:31, 32. See Deut. 24:1–4. In like manner, in the matter of a husband retaining or putting away a wife who has become distasteful to him, Jesus puts the principle of love which will, if needful, endure and be patient and long suffering (I Cor. 13:7) in the place of literal conformity to the statute.

Matt. 5:33–37. The Old Testament permitted the confirmation of one's promise with an oath, and forbade one, having made such a promise, to break it (see Lev. 19:12; Num. 30:2). The object of the statute was to secure fidelity to one's promises. Men should not "take the name of the Lord" in vain, i.e., not fulfil a vow. Jesus sweeps the whole system of oaths away, bidding men stop swearing, make simple affirma-

tions, and abide by these. The motive of love, he taught, is superior to the fear of God's punishment of a broken vow.

Matt. 5:38–42. There is no precise commandment like this in the Old Testament. There are, however, two classes of passages in the Old Testament, those which permit or encourage retaliation (see Exod. 21:23–25; Deut. 19:18–21; 23:5, 6; 25:17–19) and those which forbid it (Exod. 23:4, 5; Lev. 19:17, 18, 33–35). Jesus implies that in the current teaching of the time the former was (often, if not constantly) emphasized. In direct opposition to this type of teaching, he bids his disciples suffer wrong rather than do it, and to overcome evil with good.

Matt. 5:43–47. Against the teaching which limited to one's neighbor the duty of love, and permitted the hatred of one's enemies (see Lev. 19:17, 18; Prov. 15:1; 20:22; 24:28, 29; but also Deut. 23:5, 6; 25:17–19; Ps. 109). Jesus enjoins love even of those who are doing us harm, bidding his disciples take their Father in heaven as their pattern in these matters. Herein Jesus gives the central principle of all his teaching concerning conduct toward others: we are to love our fellow-men as God loves men, both the just and the unjust. This love is, of course, not approval, but desire for their well-being such as leads us to seek to help them and do them good.

Matt. 5:48, "Ye therefore shall be perfect, as your heavenly Father is perfect": an injunction which sums up all the teaching of this section (vss. 21–47). God's perfection is that of love. To love men as God loves them, friends and enemies alike, is to be morally perfect (see on 7:12 and the parallel passage in Luke 6:36).

IV. *Matt. 6:1–18.*—In these verses the righteousness required of those who hoped to enter the new kingdom is contrasted with the ostentatious and hypocritical *conduct* of the

Pharisees, as in 5:21–48. Jesus is still expounding the thought of 5:20. Vs. 1, "righteousness": good conduct, right deeds which relieve men from the fear of divine punishment. This verse expresses the general principle of which the following verses give three illustrations, alms, fasting, and prayer, which have always been regarded as chief elements of religion. Except for the addition of special matter about prayer (vss. 7–15), each of these three examples is dealt with in exactly parallel language (almsgiving, 2–4; prayer, 5, 6; fasting 16–18), the teaching in each case being that the righteous act should not be done ostentatiously, but as an expression of love, and as in the presence of God. The special injunctions concerning prayer added in vss. 7–15 guard against an error to which the Gentiles (rather than the Pharisees) were prone, give an outline of prayer, teaching for what and in what spirit we ought to pray, and warn against an unforgiving spirit, which makes true prayer impossible.

V. *Single-eyed service of God and simple trust in him enjoined* (*Matt. 6:19–34*).—In this paragraph the contrast with the less spiritual aspects of Pharisaism is no longer present. The central thought is that Jesus' disciples, in preparation for the coming kingdom, ought not to be seeking to pile up earthly and material treasures, but, trusting God to care for them and provide for their wants, devote themselves to the service of God and man. Thus they will live, not a selfish life, seeking their own interests, nor a divided life, devoting half their energy to serving God and half to accumulating for themselves, nor an anxious life, worrying lest they shall not be provided for, but with one purpose will serve God, in loyalty to the principle of love. Economic needs will thus be satisfied without selfishness or as the outcome of mere acquisitiveness. Jesus here sets over against each other two basal motives in our economic life: acquisitiveness and service.

VI. *Judgment of others forbidden* (*Matt. 7:1–6*).—The error against which these verses warn the disciples is one of which religious people are often guilty. The one principle of love in which Jesus sums up all duty to our fellow-men is the corrective of this fault also (see on 7:12).

VII. *Confidence in God's loving care* (*Matt. 7:7–11*).—The thought of this paragraph is akin on one side to that of 6:7–13, especially vs. 8, and on the other to that of 6:19–34. It teaches trust in God and expression of it in prayer. Like the passages just named, it is found in Luke in a different connection (see Luke, chaps. 11, 12).

VIII. *The Golden Rule* (*Matt. 7:12*).—"All things, therefore, whatsoever ye would that men should do to you," etc.: In this principle Jesus sums up all the teaching of this sermon, so far as the conduct of men to one another is concerned. In the light of this great principle all specific injunctions are to be understood. Some have undertaken to apply such sayings as "Resist not him that is evil," and "Give to him that asketh of thee" literally as fixed rules. But this is to misinterpret Jesus. This whole discourse is a criticism of the policy of making morality consist in a literal keeping of the rules of the Old Testament. It does not impose a new set of rules. Others, feeling that a literal obedience to these rules is impossible, if not also harmful, give up all attempt to obey the teachings of this discourse. Both are wrong. In this verse, and in such other verses as 5:44, we find the *principle*, which we ought always to strive to follow. The single precepts are striking epigrams intended to correct the selfishness and narrowness that Jesus saw about him, and to point out some of the many ways in which the principle may be applied. They too, are to be obeyed, always in spirit, and in letter when such an obedience is consistent with love. If a man would follow Jesus, he must not resist an enemy in the spirit of revenge; nor should

he refuse to give to a beggar from a selfish motive. If he resist or withhold, he must do so because love, regard for the highest well-being of society in general, requires it. "For this is the law and the prophets." In this one principle is summed up all the permanent teaching of the Old Testament concerning man's duty to man.

IX. *The practice of righteousness, not profession or hearing only, enjoined* (*Matt.* 7:13–27).—These closing paragraphs emphasize the seriousness of the task which Jesus is laying upon his disciples. The life of love is not attained without effort (vss. 13, 14) and sacrifice. They must be on their guard against false teachers who would lead them astray, but these can be detected by their lives (vss. 15–20). And, finally, the disciples are warned against a common error, that mere profession would meet God's requirements. It is not *hearing* Jesus' teaching, it is not *saying* "Lord, Lord," that meet the demand of the kingdom; it is *doing what he teaches*. Only he who does this is really building on the rock (vss. 21–27). Thus the sermon ends, as it began, with an insistence on the practicability of love as the basis of social organization.

95. NOTES ON § 28, LUKE 6:20–49.—This discourse reported by Luke differs from the one just studied in Matthew almost entirely in omitting a large part of what is given in Matthew. The order of topics common to the two is almost identical.

Vss. 20–22. Cf. Matt. 5:4–12. Vs. 20, "blessed are ye poor": Luke emphasizes the actual poverty of those to whom Jesus spoke, Matthew, the effect of it in the consciousness of need. One of the worst things about riches is that they give men a sense of self-sufficiency. See Matt. 19:23, 24; Mark 10:23–25. Vs. 21, "ye that hunger now": it is physical hunger which is primarily meant, yet not as a blessing in itself, but as helping to create the desire for the best things. Cf. Matt. 5:6.

Just how these different reports of Jesus' words arose it is impossible to say. But they probably represent two sides of his real thought. But it should be remembered that the first half of each beatitude in Luke is a description of some class of the followers of Jesus. The second half is the basis of congratulation. Men are "blessed," not because they are poor and needy, but because of their participation in the coming kingdom.

Vss. 24–26. No parallel in Matthew. These are the correlatives of the beatitudes. On vs. 24, cf. Mark 10:23–25; on vs. 25, cf. Luke 16:19–31; on vs. 26, cf. Matt. 23:5–8.

Vss. 27–36. In these verses Luke gives the same teachings which are in Matt. 5:38–48, only omitting all comparison with the current teachings of the synagogue, as if writing for Gentiles only. Vs. 31 contains the Golden Rule, which in Matthew stands much later, in 7:12. Vs. 36 has "merciful" instead of "perfect" (Matt. 5:48), thus emphasizing the particular element of character which the preceding verses have spoken of.

Vss. 37–45. Cf. Matt. 7:1–5. Luke's report is at this point fuller than Matthew's.

Vss. 43–45. Cf. Matt. 7:16–19. But the connection is different. In Matthew these words set forth the test by which false teachers can be distinguished from the true. Here they enforce the warning against undertaking to judge one another. In Matt. 12:33–35 they have still another connection and force.

Vss. 46–49. Cf. Matt. 7:21–27. Matthew and Luke end alike, as they began alike. We have here in all probability, not two discourses, but two reports of one discourse, or two collections of the sayings of Jesus, neither, however, complete, and the longer one at least containing some matter delivered on other occasions.

96. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Under what circumstances did Jesus choose the twelve apostles? (2)

For what did he choose them, and what did they become by his choice of them? (3) What facts indicate the importance which he attached to this act? (4)* Name the apostles.

(5)* To whom was the Sermon on the Mount addressed? (6) Can the statements of this discourse made in the second person be applied to others than Jesus' disciples? (7) What is the theme of this discourse, as given in Matthew? (8) In what marked respect (aside from length) does Luke's report in 6:20–49 differ from Matthew's? (9) Name (and fix in mind) the nine main divisions of the discourse in Matthew.

(10) What kind of persons did Jesus desire as the material out of which to build his kingdom (Matt. 5:3–12)? (11) What great responsibility did Jesus lay upon his disciples (5:13–16)?

(12) What was the real attitude of Jesus to the law? (13) What is the one positive and all-inclusive principle which Jesus teaches in place of all rules of conduct? (14) What positive principle is taught in 6:1–18? (15) Against what vice of Pharisaism is 7:13–27 directed? (16) In what form does that vice appear today? (17) Putting together the teaching of 5:21–48, 7:12, and 7:13–27, what kind of morality does Jesus require of his disciples? (18) What are the chief differences between Luke's report of this discourse and Matthew's?

97. TOPICS FOR DISCUSSION.—

1. How literally can the teachings of Jesus be applied to our modern world?

2. What are the chief sins and temptations of religious people?

3. What relation does faith in the fatherliness of God have to our social life?

4. Why do the three great creeds (Apostles, Nicene, Chalcedonian) not refer to the Sermon on the Mount?

5. How far has the teaching of Jesus been embodied in Christianity?

6. Is the authority of Jesus subject to or superior to that of the Old Testament?

7. Could business be conducted on the basis of the Sermon on the Mount?

8. Is war ever Christian?

9. Should the Sermon on the Mount be treated as law or as ideals?

10. How would you live if you expected the earth would be destroyed within a year?

98. SUPPLEMENTARY TOPICS FOR STUDY.—

1. What the disciples knew and believed about Jesus when they were chosen to be disciples.

2. The relation of the choice of the Twelve to the organization of the ministry of Jesus.

3. The relation between the work for which the apostles were first appointed and that which fell to them after the death and resurrection of Jesus.

4. Jesus' attitude toward Pharisaism.

5. Jesus' attitude toward the Old Testament, (*a*) its central moral principles, (*b*) its specific statutes on moral and ceremonial matters.

99. CONSTRUCTIVE WORK.—Write chapter vii of your "Life of Christ" (inserting the title of Part IV). The following outline is suggested:

1. The situation at the opening of this period; the success thus far attained; the attitude of the various classes toward Jesus.

2. The choosing of the Twelve; the men; their work; the significance of the act.

3 The Sermon on the Mount; the place; the occasion of the discourse; the persons addressed; the theme; the main divisions; the central teachings.

CHAPTER IX

HOW DIFFERENT PEOPLE ACCEPTED JESUS

§ 29. A Centurion Accepts Jesus as a Commander.
Matt. 8:5–13. Luke 7:1–10.

§ 30. Jesus Accepted as a Great Prophet.
Luke 7:11–17.

§ 31. The Uncertainty of John the Baptist.
Matt. 11:2–19. Luke 7:18–35.

§ 32. The Loving Faith of a Forgiven Woman.
Luke 7:36–50.

§ 33. The Intimate Friends of Jesus.
Luke 8:1–3.

100. Notes on § 29, Luke 7:1–10.—Vs. 1, "Capernaum": See par. 67. Vs. 2, "centurion": an officer in armies organized on the Roman model and in charge of a company of fifty to one hundred men. He was of approximately the same grade as a captain in our army, but was seldom transferred or promoted. In the present instance the centurion was a Gentile in the service of Herod Antipas, and was evidently a man of wealth. Vs. 3, "sent unto him the elders": probably the elders of the synagogue that he had built. That they commend him as a person worthy to be aided by Jesus, since he was so generously disposed to the Jews, shows that he was a man of high character. He was, however, probably not a proselyte. Vs. 6, "I am not worthy" ["I am not a suitable person"], etc.: These words speak volumes for the man's humility, and also tell of the treatment probably accorded him by other rabbis. A strict legalist regarded it as ceremonially defiling to enter a Gentile's house. Vs. 7, "say the word":

He is sure that Jesus can heal his servant, if he only chooses to command the disease to leave him. Vs. 8, "man set under authority," etc.: The argument is plain. The centurion as a soldier knows the power resident in a superior's word of command. He has faith enough to believe that an equal power is in the command of Jesus. Vs. 9, "marveled at him": Jesus was as capable of being surprised as any man. In this case surprise came from the fact that a Gentile's faith should have surpassed the Jews'. Cf. Matt. 15:22–28; Luke 18:8.

Matthew adds at this point two verses (8:11, 12) which emphasize the readiness of the Gentiles to receive the Kingdom of God as compared with the unwillingness of the Jews. "Sit down," etc.: a figure of speech with the Jews to represent the joys of the expected kingdom. "Sons of the kingdom": i.e., the Jews. They supposed they were guaranteed the kingdom because they were sons of Abraham. We have here the clear teaching of Jesus as to the universal, rather than Jewish, character of the fraternity he was founding. Vs. 13. Notice that Jesus does not say the faith healed, but he himself heals in answer to faith. He was illustrating his power to establish the reign of God over forces of evil.

101. NOTES ON § 30, LUKE 7:11–17.—Vs. 11, "Nain,": a small town in Galilee at some distance from Nazareth and about twenty-five miles from Capernaum. It is today represented by a few mud huts and tombs cut in the rocks. Perhaps the procession was going to one of these. Vs. 12, "much people of the city was with her": It was customary for those met by a funeral procession to join it as a sign of respect. In this procession would also be the hired wailers and the musicians. Notice the apparent order of the procession. Jesus met first the mother, then the bier and its bearers. Vs. 13. The tenderness of Jesus appears in his words to the mother. Vs. 14, "bier": The Jews did not bury their dead in closed wooden

coffins, but carried them on a bier to a tomb, where they were laid in little niches, as in the catacombs, except that they were not walled in. The nearest approach to a coffin was a long open basket made of wickerwork. Burial was always soon after death. Vs. 16. Both the fear and the thanksgiving were natural. But it is to be observed that no one thought Jesus was the Christ; he was simply another great prophet sent by God to his people. The story of such miraculous power expressed his followers' belief in his divine mission.

102. Notes on § 31, Luke 7:18–35.—Vs. 18, "the disciples of John told him of all these things": Matt. 11:2 says that John heard in the prison the works of the Christ. For the reason of this imprisonment see Mark 6:17, 18. Josephus, *Antiquities*, xviii, 5, 2, also states that Herod Antipas feared the political effects of John's preaching. He was now in the castle of Machaerus, where evidently he was given some liberty for he was in communication with his disciples. Vs. 19, "sent them to the Lord": It is easy to imagine how interested and perplexed John must have been. Jesus, in his ministry of love, certainly did not seem a judge punishing sinners, such as John had expected. This probably gave rise to the question, "Art thou he that cometh?" John had spoken of the Christ as one who was to come (Luke 3:16). The question was equivalent to asking whether Jesus was the Christ. Vs. 22. The passages which Jesus used (Isa. 35:5; 61:1) were interpreted messianically. Jesus shows that he is fulfilling them. His reference is to his cures and preaching alike. Vs. 23: a reference to the difficulty which, as Jesus saw, had been caused by the great divergence between the popular expectation of the Christ and his own revelation of true messianic work. The figure is that of a man stumbling over a stone. Jesus was thus indirectly appealing to John, for his own good, to revise his expectations according to reality. Vs. 24. Jesus now begins a

defense of John against the very probable charge of moral weakness. He appeals to the crowd's former judgment of John. The figures he uses express weakness and love of ease, which John never exhibited. Vs. 25, "in soft raiment": doubtless a good description of the effeminate courtiers of Herod Antipas. Vs. 26, "yea, I say": introduces Jesus' own opinion of John. Vs. 27. The words come with slight variation from Mal. 3:1. It was because he was a messenger of the Christ that John was more than a prophet. Vs. 28 contains, not only Jesus' final estimate of John, but also his estimate of the worth of the Kingdom of God. The statement about John being less than those who enjoyed the kingdom means simply that the kingdom had not come and that therefore John could not enjoy its blessings. It does not imply that he was never to enjoy them. Vs. 29, "all the people, when they heard": i.e., the preaching of John. "Justified God": i.e., declared by being baptized that they approved of the plan of God of which John's mission was a part. To justify is to declare or treat as righteous. Usually it is regarded as the prerogative of God but here, by a bold figure, God, as it were, is represented as being put on trial by men. The way in which men can declare him righteous is by accepting promptly that plan which is clearly his. In the present case it was done by being baptized by John. Vs. 30, "the Pharisees and lawyers": i.e., the representatives of religion in its legal aspects. "Rejected" or rather "frustrated," "made of no avail," so far as they were concerned. Their action was precisely the opposite of that of the people, and the results were correspondingly different. If a man follows God's plan, he declares God righteous by that very act; if he rejects God's plan and chooses his own, he not only pronounces God guilty of unrighteousness, but—since God's plans are gracious—loses the blessings that might have been his had he but acted in accordance with the divine

plan. The way to get blessing from God is consciously to do God's will, even though it require struggle. Notice how explicitly Jesus recognizes that John's preaching, though so different from his own, was also a message from God (cf. par. 51). Vss. 31–35 are a delightful use of children's plays to illustrate the captious attitude of the Jews toward John and Jesus. The children are in two groups. One is trying to get the other to play some game, but is unsuccessful because of the other's immovable determination to be satisfied with nothing—neither with a joyous game of wedding nor with a solemn game of funeral. So, said Jesus, was it with the Jews. They would not be satisfied with an ascetic like John the Baptist, nor with his precise opposite, the genial and social Son of man (cf. par. 104). "And wisdom was justified," etc.: Probably sadly ironical. The scribes claimed so much wisdom, and yet this fastidious, sanctimonious captiousness is the outcome of it! Or possibly not ironical, but an expression of the abiding faith of Jesus in the ultimate vindication of wisdom by the course of conduct to which it prompts.

103. Notes on § 31, Matt. 11:2–19. Matthew's narrative differs from Luke's mainly in being slightly more condensed. But vss. 11–15 (in place of Luke's vss. 29, 30) are not found in Luke. Vs. 12, "from the days of John the Baptist until now": i.e., from the time of the announcing of the immediately coming Christ until the time of speaking. That was practically the period of Jesus' own ministry. "The kingdom of heaven suffereth violence," etc.: The figure is that of soldiers carrying a city by storm; that which it illustrates is the difficulty that lay in the Jews' accepting Jesus as the Christ. Of this, John's doubt was an instance. Vs. 13, "for all the prophets": This is given as a reason for the difficulty of faith (cf. what is possibly a more exact report of the words, Luke 16:16). It was easy for the Jews to believe the prophe-

cies that a Christ *would come*, for they believed that he would be the sort of person they wanted him to be. They found their own sort of Christ in the prophecies. Even John did not have a sufficiently complete foreview of the Coming One. For such persons to accept Jesus as the Christ meant that they had to conquer prejudice. Perhaps the hardest day for men to have intelligent faith in Jesus as the revealer of God's purpose was between his baptism and resurrection, and this fact Jesus recognizes. At the same time he congratulates those who prefer reality to their preconceptions. Vs. 14, "this is Elijah": i.e., the one who introduces the messianic era; cf. Mal. 4:5. "If ye are willing to receive it": It was nearly as hard to believe in an imprisoned John as the forerunner of the Christ as in Jesus as the Christ. Cf. Mark 9:13. Vs. 15, "He that hath ears," etc.: A call to discover more than a mere surface meaning in the words just uttered.

104. NOTES ON § 32, LUKE 7:36–50.—Vs. 36. The invitation from Simon was evidence that the break between Jesus and the Pharisees was not complete. "Sat down" [better, "reclined"], perhaps on a couch, perhaps on a rug spread on the divan or raised portion of the floor. Vs. 37. It must be recalled that the houses in Palestine were less closed than in Europe or America, and that privacy was far less observed. "Alabaster cruse of ointment": Jews, like other persons of their time, used such articles freely in special toilets. Vs. 38. As Jesus reclined during the meal, it would be easy to come up behind him. "She began to wet his feet with her tears": Evidently this was unintentional and led her to the impulse to dry his feet with her hair. The other acts of this repentant woman are marks of her profound gratitude for release from sin. Vs. 39. Note the repetition of "Pharisee." "He spake within himself," etc.: His reflection is an evidence of the meanness of his nature. The one thing he supposed a prophet would

do—remember, he had never seen one—would be to remove himself from sinners! As if he should converse only with the most eminently respectable persons! His argument on this narrow, sanctimonious premise is clear. The woman was a sinner; but Jesus allowed her to touch him. Therefore, either he was a bad man, or else he did not perceive what sort of woman she was. In either case he could not be a prophet! Vs. 40. The parable Jesus now uses is too plain to need comment. "Pence" [better, "denarii"], little coins worth about 15 cents, but with far more purchasing power. The entire conversation is marked by courtesy on the part of both Jesus and Simon, but Jesus also shows, both that he knew what was required by conventional politeness, and that he noticed that Simon had not treated him as a social equal, to say nothing more. Vs. 47. Repentance with God means forgiveness. Thus the greatness of her sinfulness is paralleled by the greatness of her love. The sin following a great repentance argues forgiveness. This last Jesus boldly states. Vs. 50. Faith in him justified forgiveness, since it had led the woman to abandon her life of sin and had touched the depths of her moral nature. She could well go out to live in peace (for a similar story, see pars. 256 and 353).

105. Notes on § 33, Luke 8:1–3.—Vs. 1. This is less a reference to a special tour of Jesus than a description of his general method. Vs. 2, "Mary Magdalene": Mary from Magdala, a town at the southern end of the plain of Gennesaret. "Seven devils": she had been a sick, not a wicked, woman. There is no evidence that she was the woman mentioned in par. 104. Vs. 3, "Herod's steward": i.e., the official in charge of some estate of Herod or, possibly, the person attending to the domestic affairs of the royal palace in Tiberias. In any case he must have been a man of some importance, and his wife would be likely to have some property at her disposal.

The other women are unknown. Notice that we have here an explanation, at least in part, of how Jesus and his companions could live without manual labor.

106. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What was the religious condition of the centurion? (2) What was the remarkable thing about his faith? (3) State his argument carefully.

(4) Describe the raising of the widow's son. (5) Is there any evidence that anyone exercised faith beforehand in the power of Jesus to raise the young man?

(6) Why had John been arrested? (7) Was his uncertainty natural? What sort of Christ had he foretold? (8) What is there in the method of Jesus' reply that is worth following today? (9) How does Jesus describe John? (10) In what particulars are modern Christians superior to John? (11) Why did Jesus think men had to struggle to become his followers?

(12) What sort of man, probably, was Simon? (13) What things would it have been polite for him to do for Jesus? (14) Describe the action of the woman. (15) Give the illustration Jesus used. (16) Is it necessary to be a great sinner in order to love God very much?

107. TOPICS FOR DISCUSSION.—

1. Does occupation affect religious beliefs?
2. Did John lack faith?
3. Would you say Jesus was a gentleman?
4. How may a man negate God's will?
5. What are some of today's difficulties in believing the teaching and following the example of Jesus?
6. Is religious prejudice due more to feeling or to reason?
7. Can a man sometimes be so very virtuous himself as to be harsh in his judgments of others? How can such a condition of one's heart be avoided?

108. Supplementary Topics for Study.—

1. The different attitudes of Jesus and the rabbis toward the masses.

2. Teachings given by Jesus while dining.

3. The use made by Jesus in his teaching of the character and habits of children.

4. Was Mary Magdalene sinful, or ill?

109. Constructive Work.—Having completed the preceding study, let the pupil write the chapter viii for his "Life of Christ" on some such plan as this:

CHAPTER X

JESUS DESCRIBES THE KINGDOM OF GOD

§ 34. The Danger of Wilful Unbelief.
Matt. 12:22–45. Mark 3:19*b*–30. Luke 11:14–36.

§ 35. The Spiritual Family of the Christ.
Matt. 12:46–50. Mark 3:31–35. Luke 8:19–21.

§ 36. The Kingdom Described in Analogies.
Matt. 13:1–53. Mark 4:1–34. Luke 8:4–28.

110. Notes on § 34, Mark 3:19*b*–30.—Vs. 21, "He is beside himself": i.e., is insane. Current opinions of exceptional actions were not scientific but involved belief in "possession." The tremendous energy of Jesus and his unusual powers as well as his hostility to Pharisaic forms, must be the chief explanation of this opinion of his friends. Vs. 22, "scribes which came down from Jerusalem": perhaps as a result of the conflict described in John, chapter 5. "Beelzebub": The name is derived from that of a heathen deity (II Kings 1:3), who at one time was regarded as a great enemy of Jehovah. In the time of Christ the name meant, probably, "lord of the lower world," i.e., the prince of the evil demons. The enmity between the kingdom of evil and the Kingdom of God is thus implied as a common belief. The scribes attributed the power of Jesus in his cures of demoniacs to his being this authoritative demon himself. Vss. 23 ff. The argument is so simple as to be its own best interpreter. Jesus appealed to common human experience to show that any such division within the kingdom of evil was improbable. The first argument is from the analogy (vs. 23, "parable") of a kingdom; the second, from that of a household. In his positive argument (vs. 27)

he gives by analogy the true explanation of his success: he is spoiling the kingdom of Satan because he can conquer its king. In so doing he is exemplifying the might of the Kingdom of God he announces. Vss. 28–30, see par. 111 (vss. 31, 32).

111. NOTES ON § 34, MATT. 12:22–45. Vs. 23, "son of David": i.e., the national Messiah. The wonderful cures wrought by Jesus aroused the hopes of the people, but the suspicion of the Pharisees. Vs. 28. Jesus and the primitive church (Acts 10:38) referred his powers to the spirit of God. Vs. 30. For the complementary truth, see Luke 9:50. Vs. 31. These profound and awful words of Jesus are to be understood strictly (see Mark 3:30) as occasioned by the misinterpretation of his mission by the scribes and Pharisees. "Blasphemy": an utterance derogatory to divine things. "Blasphemy against the Holy Spirit": a refusal to see in Jesus the power of the Spirit of God is implied in the words of the scribes. Vs. 32, "a word against the Son of man": Jesus appreciated the difficulty that lay in an intellectual apprehension of him as the Christ; but this doubt did not need to express itself in such a judgment as that pronounced by his enemies. "Shall not be forgiven": The reason is given in Mark 3:29. The sin itself is eternal. There can be no forgiveness except as the offender repents and abandons his sin. Jesus holds that the condition of a man to whom good seems evil, and the power of God's love the operation of Satan, is hopeless. He is morally corrupt. Vss. 33, 34 show how words but express the condition of a man's soul, and therefore, like the fruit of a tree may be the basis of judgment. This thought is elaborated in vss. 35–37. Words are of value as they indicate one's nature. Vs. 36, "idle word": not a mere meaningless expression, but a foolish word. It is morally serious, because it is the fruit of a foolish soul.

Vs. 38, "a sign": i.e., a material proof of a spiritual mis-

sion. Vs. 39. Such a demand implied that those who made it were untrue to their own religious professions. If any people in the world should have been susceptible to spiritual teaching, it was the Jews, but the Pharisees had lost spiritual susceptibility in their devotion to external rules. Vs. 40, "For as Jonah": Luke omits this verse, and it is probably not from Jesus, but an addition of some Christian, giving what he understood to be the meaning of Jesus. As it stands, the reference is explicit; the experience of the prophet in the sea monster becomes a type of the experience of Jesus when buried. So it is used in early Christian art. Vs. 41. In this verse we have Jesus' own interpretation of the sign of Jonah as a preacher of repentance to the Ninevites, and an application of it to the Jews of Jesus' own day. As the Ninevites responded to the prophet's preaching, so should the Jews have responded to the preaching of Jesus. They needed no other sign than the truth of his message. Vs. 42. We have a repetition of the argument. The queen of the south responded to the wisdom of Solomon; she was true to her opportunity, although the teaching of Solomon was inferior to that of Jesus. As the opportunity of the Pharisee was greater, so would be his condemnation. Vss. 44, 45. In these verses we have a parable based upon the current belief in demoniacal possession. Its point is simply this: the man was worse off, because after he had rid himself of the evil spirit he had neglected to take in a good spirit. The moral lesson is therefore evident. It is not enough merely to drive out evil from one's self, that is, merely to keep from doing things which are illegal; one must be full of the divine spirit. Simply to keep from evil is to offer an inducement to evil.

112. NOTES ON § 34, LUKE 11:14–36.—Vss. 27, 28; cf. Mark 3:35. Jesus constantly teaches that mere physical relationships are inferior to spiritual relationships. Vss. 33–36.

This collection of aphorisms, though probably spoken at a different time, is intended to carry out further the thought of Jesus' words about the demand for a sign. He insists that there is in a man the power of responding instinctively to truth. If this power is lacking, the man is in an abnormal condition; the light in him is darkness.

113. NOTES ON § 35, MARK 3:31–35.—Vs. 31; cf. Mark 3:21. It is easy to imagine the scene: Jesus within the house, his mother and his brothers outside, calling him to come out and go home with them. He does not hear them because of the crowd about him. Vs. 32. Evidently the people think he should obey the voice of his mother, but again Jesus, without casting any reflection upon family relations, insists that they are not final for those who seek to prepare for the Kingdom of God. Vss. 34, 35 give us Jesus' beautiful definition of what constitutes true relationship to him. Those are the members of his family who do God's will (cf. Matt. 5:44, 45).

114. NOTES ON § 36, MARK 4:1–34.—Vss. 3–9, the Parable of the Sower. In this parable we have a description of a common scene in the life of a farmer. The central thought is plain, namely, difference in crops depends upon variation in the soil. It should be noticed that there is a steady progress from the seed which does not yield a crop to that which bears a hundred fold. Vs. 5, "rocky ground": that is, ground over ledges. Vs. 7, "thorns": not thistles, or tares, but the sturdy bushes which surround the fields as a sort of hedge (see par. 117).

Vs. 11. This verse introduces Jesus' reason for using parables. See par. 117. On "the Kingdom of God," the mention of which here shows that by these parables Jesus intends to set forth teachings as to the kingdom, see par. 116. Notice the distinction between the disciples and those who "are without." Vs. 12, "that": the Greek does not permit any other interpre-

tation than that of purpose. But that Jesus does not think that the truth will always be concealed by a parable appears in vss. 21, 22.

Vss. 13–20 give Jesus' interpretation of the Parable of the Sower. It is needless to consider it more elaborately than he has himself. It should be noticed that he interprets only such items in the original story as go to illustrate the great truth he is intending to teach. And this is: the fact that response to the preaching of the Kingdom of God grows more slowly in some places than in others is due to the differences in the men who hear its truths taught. Notice those things which he describes as interfering with this growth.

Vss. 21, 22. The reference here is to the concealing power of the parable. This, Jesus declares, is but temporary, and illustrates his statement by the appeal to the habits of ordinary housekeeping. Vss. 22, 23, "save that": these words introduce the purpose of the hiding. The parable preserves (like a husk) what it temporarily conceals *in order that* later it may come to light. Vs. 24. It is noteworthy that these familiar words have reference to listening to teaching. By them Jesus states a principle of modern pedagogy: what one learns depends upon what one has learned. In other words, the pupil not only must "take care what he hears," but he is himself, to a large degree, responsible for his progress. This is especially true in moral teachings.

Vss. 26–29, the Parable of the Seed in the Earth. The essential elements of this parable are (1) the fact that the seed grows of itself when once it is planted; (2) the earth is fitted to make the seed grow (vs. 28). Truth and the mind of man are fitted to one another. The teacher cannot make the seed grow. It is his to sow the seed, and in due time the harvest will be reaped: (3) final outcomes are still future. The reference is clearly to the future coming of the kingdom.

Vss. 30–32, the Parable of the Mustard Seed. With this comparison Jesus illustrates the extent of the growth of message of the kingdom. Little in its beginnings, it will be great in its end (on the mustard seed, see Bible dictionaries). Vss. 33, 34, "as they were able to hear": a good pedagogical principle, and one that shows how careful Jesus was as to his methods. Vs. 34, "He expounded to his own disciples": From this time on Jesus reserves certain truths and explanations for that inner circle of friends to whom he was so closely joined.

115. NOTES ON § 36, MATT. 13:1–53.—This collection of parables possesses no small literary unity. The parables all bear upon the gradual growth of faith and the certain triumph of the Kingdom of God (cf. par. 116). The various elements may thus be grouped:

1. *The explanation of the unequal response of men to the announcement of the kingdom* in different circumstances: Parable of the Sower, vss. 1–9, 18–23 (see par. 114). For vss. 10–16, see par. 117.

2. *The contemporaneous growth of evil* is to be expected and endured: the Parable of the Tares, vss. 24–30, the interpretation of which is given in vss. 36–43. "Tares": noxious weeds that grow in wheat-fields and at first closely resemble the wheat itself. The time when they can be safely removed is therefore at the time of harvest. In the interpretation given by Jesus this thought is central. Men are not to endeavor to root out evil so much as to see that good grows. God will see to it that evil is finally destroyed, and the kingdom will then be all-inclusive and glorious (vs. 43). Vs. 38, "the world": one of the most important words in the New Testament. It corresponds roughly to our term "social environment." It is generally thought of as evil under the control of Satan. "This age" is the period preceding the complete establishment of the

kingdom. It is this "age," in which Christian faith is developing in the midst of evil influences, that we are now living in.

3. *The extent of the growth of the Christian movement*, vss. 31–33: the Parables of the Mustard Seed (see par. 114) and of the Leaven. Vs. 33. This is one of the most instructive parables uttered by Jesus. "Leaven": yeast, the symbol, not of corruption, but of transformation through contact. This may be evil (Gal. 5:9) or good, as here. "Three measures": a bushel. "Till it all was leavened": like the Parable of the Mustard Seed, this indicates the wonderful growth of the group who are preparing for the kingdom. So small as to be hidden in the world, it will yet transform it all. The parable also indicates how Christianity is to grow, by transforming its surroundings. This implies (*a*) a gradual process, (*b*) the operation of social forces rather than miraculous intervention. In this parable Jesus has composed an entire philosophy of social regeneration. And he was producing the "yeast" in the persons of his disciples, especially the Twelve. On vss. 34, 35, see par. 117.

4. *The surpassing worth of membership in the kingdom*, vss. 44–46: the Parables of the Treasure Trove and the Pearl of Great Price. In both of these parables the central thought is the same: the Kingdom of God is so valuable that a man may well afford to give away everything else in exchange for it. There is possibly a shade of difference, in that in one case the treasure was happened on, and in the other it was discovered while being searched for. But this difference is incidental. Vs. 44, "treasure hidden in a field": In Palestine there were few or no places besides the temple in which one could deposit valuables. They were, therefore, buried. It would sometimes happen that the only one to whom the fact was known never dug the treasure up, and another found it. Even today there are sometimes found in Palestine little heaps of money that has lain buried for hundreds and even thousands of years.

The parable is not intended to approve the action of the discoverer of the treasure, but simply to show the supreme value of membership in the kingdom.

5. *The final separation of the true from the false members of the kingdom*, vss. 47–50; the Parable of the Dragnet. This grows naturally from the preceding thought. The great worth of membership in a triumphing movement will induce bad men to claim membership. They will at the end of the period of growth be removed, as poor fish are thrown out from a net. Vs. 47, "net": a dragnet or seine which was so drawn through the water as to inclose large numbers of fishes. There would be all sorts in it when at last it was drawn up on the beach. Vs. 50. Here, as frequently in the New Testament, we have the misery suffered by those who will not come into the kingdom described in forcible figures. The fire is not physical; it is worse, for it is spiritual misery.

Vs. 51, "ye": the disciples, men of no education, and not possessed even of quick understanding. Vs. 52, "therefore" introduces an argument of this sort: If you simple folk can understand these teachings, how great are the possibilities for the scribe who has become a disciple! "Scribe": not the disciples, but to be taken literally. The scribe was the educated man of Judaism. He could not only understand the new teaching, but could bring it into connection with the old. In these days of widespread education it is fitting that intelligent Christians should bear this ideal in mind. They are neither to accept new teachings merely because they are new, nor hold to the old merely because they are old. They are to hold truths, both new and old, fuse them into one, and make them serviceable. Both progress and conservatism are thus seen by Jesus to lie in education.

116. JESUS' CONCEPTION OF THE KINGDOM OF GOD.—Compare par. 62. (1) He does not regard it (*a*) as equivalent

merely to heaven, (*b*) as merely God's reign, (*c*) as a condition of man's spiritual nature. (2) He does regard it as an ideal social order to be established miraculously by God, in which God is to be supreme and in which the relation of men to each other will be that of brothers, because they are the sons of God, i.e., are like God in moral purpose and love (Matt. 5:44, 45). This social order as the divine ideal for humanity is not yet come, yet Christ's followers are to organize their lives as children of God, ruled by and expressing a love like His. That is, they are to have "eternal life," the life of the age to come (cf. par. 314). Social progress is thus a legitimate aim of the Christian community. It is fundamentally religious and consequently fraternal (cf. James 1:26, 27). The type of this new humanity is Jesus himself, the Son of Man. The development of the body of those who order their lives in accordance with its ideals is not apart from other humanity, but the Christian community is to grow as it transforms men and institutions. In this triumph all good men, whether dead or alive, will share. The final separation of the bad from the good is described by Jesus as a judgment. In this triumph and judgment Jesus says he himself will be the central person. (For the real meaning of this judgment, see John 3:16–21.)

117. WHY DID JESUS USE PARABLES?—A parable is a figure of speech in which commonly observed facts and actual, or at least conceivable, experience are used by analogy to illustrate religious truth. Parables are of two classes: those which illustrate and enforce some single truth or duty, and those which treat of the nature and progress of the Kingdom of God. The reason Jesus used this literary form in his teaching is given in Mark 4:10–12 and Matt. 13:10–16. With these statements should be compared Mark 4:21, 22, 33, 34 and Matt. 13:34, 35. A careful study of these passages will show (1) that Jesus used the parable because it enabled him

to present truth in a veiled form. This permitted him to teach in public in such a way as not to be misunderstood, and in private to explain his thought to his disciples. (2) That Jesus did not wish the crowds to join him so long as their "hearts were gross" (Mark 4:10–12). To have preached openly that he was the Christ and to have endeavored to get everybody to join the kingdom would have been to invite misunderstanding and even revolution. He had to content himself in his own mission with the discovery of sympathetic, teachable persons with whom he could live intimately as a teacher and friend. Thus he could make them into evangelists of the truths he himself was forced to veil (Mark 4:21, 22). (3) That Jesus thus expected that some day these "hidden" truths would be revealed. It is a fact that a man will remember indefinitely a truth he does not understand if it is put into the form of a story. Some day, when he is ready for the truth, he sees it in the story he has remembered so long. (4) That the kingdom thus had its "mystery" (Mark 4:11; Matt, 13:11), which could be shared and enjoyed only by its members. This mystery was probably Jesus' teaching as to the nature of the kingdom itself, and later as to his being the Christ. The value of this inner teaching and experience shared by the disciples appears in Matt. 13:16, 17, where the reference is clearly to the longings of men of the past for a sight of the Kingdom of God and its Christ.

118. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How and why did his friends misunderstand Jesus? (2) How did the Pharisees misunderstand him? (3) What warning does Jesus give them? (4) What is meant by words against the Holy Spirit? (5) What do they indicate as to the speaker's moral nature? (6) What did the Pharisees mean by a "sign"? (7) What is "the sign of Jonah"? (8) What does Jesus teach as to the wisdom of merely giving up bad habits?

(9) Who are members of Christ's family?

(10) What does Jesus mean by "kingdom of God"?

(11) What is a parable? (12) Why did Jesus use parables? (13) What is the Parable of the Sower, and what does it teach? (14) The Parable of the Seed in the Earth. What does it teach? (15) The Parable of the Tares? (16) The parables of the Mustard Seed and the Leaven? (17) The parables of the Treasure Trove and the Pearl? (18) The Parable of the Dragnet? (19) What responsibility lies upon educated Christians? (20) Tell these parables once again as the same things would happen today.

119. TOPICS FOR DISCUSSION.—

1. Do words always express character?

2. When should a man make his family of secondary importance?

3. Must a religious teacher always express all his beliefs?

4. Does Jesus teach there should be no effort to protect society from evil men?

5. If the Gospel were perfectly preached, would all men believe it?

6. If you found an unsuspected gold mine on a neighbor's property what action would be in accord with the principle of love?

7. How can we control evil desires?

8. What advantage does education give a Christian?

120. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The teaching of Jesus as to sin.

2. The ethical teaching of Jesus as contrasted with that of the Pharisees.

3. The parables of Jesus.

Trench, *Parables;* Goebel, *Parables* (perhaps the best book in English on the subject); Bruce, *The Parabolic Teaching of Our Lord.*

121. CONSTRUCTIVE WORK.—Write chapter ix in your "Life of Christ," dealing especially with the teaching of Jesus concerning the Kingdom of God.

CHAPTER XI

STORIES OF THE POWER OF JESUS

§ 37. His Power over Nature.
Matt. 8:(18) 23–27. Mark 4:35–41. Luke 8:22–25.

§ 38. His Power over Evil Spirits.
Matt. 8:28–34. Mark 5:1–20. Luke 8:26–39.

§ 39. His Power over Death.
Matt. 9:(1) 18–26. Mark 5:21–34. Luke 8:40–56.

§ 40. His Power over Disease.
Matt. 9:27–34.

122. The Significance of the Accounts of the Miracles.—The religious man believes that God is ever working in the world. As he gains scientific knowledge he tends to explain events by reference to discoverable natural forces. He is thus less likely to refer them to the direct action of God, although he believes all forces are divinely established. The New Testament writers lived before men had any extensive scientific knowledge, and they were thus accustomed to explain unusual events by referring them immediately to God. Further, the power to work miracles was apt to be attributed to any exceptional character. The case of Jesus was no exception to this general tendency. That he worked cures is not to be questioned. This fact led men to attribute to him many deeds (mostly not mentioned in our gospels) which seemed miraculous. Whether or not these events actually took place is a matter of historical study and literary criticism. In any case the miracles attributed to him argue a profound faith in his divine mission and testify to the supreme value his followers gave him. To understand them aright they should be

treated as the expression of the faith of the early Christians. It is not impossible to understand these cures from the point of view of modern psychotherapy, but the so-called "nature miracles" must be accepted or rejected on the basis of evidence. In the following study an attempt is made only to understand the Gospel narratives as they come to us.

123. NOTES ON § 37, MARK 4:35–41.—Vs. 37, "was now filling": not, as in the common version, "full." Vs. 38, "asleep on the cushion": perhaps that on which the oarsmen or the steersman ordinarily sat. Jesus, his day's work done, was quietly resting. Vs. 40, "Why are ye fearful? have ye not yet faith?" Faith, confidence in him, would have banished fear. Notice Jesus' words "not yet," and (since they certainly had some faith) the implication that faith is something which ought to grow with experience.

124. NOTES ON § 38, MARK 5:1–20.—Vs. 1, "into the country of the Gerasenes": in Matthew "Gadarenes," but in all three gospels the manuscripts vary between Gadarenes, Gerasenes, and Gergesenes. The place of the event is undoubtedly in the outskirts of a town on the east side of the Sea of Galilee, now called Khersa. Vs. 2, "out of the tombs": not graves, but rock-cut tombs above the ground. There are many in the region today. Vs. 3, "and no man could any more bind him" ["secure him with a chain"]: This and the following verses present the picture of a raving madman. Vs. 6, "ran and worshiped ["made obeisance to"] him": calmed and in part subdued by the presence of Jesus. Vs. 7, "what have I to do with thee?" ["what do you want of me?"] etc.: substantially the language of the demoniacs generally. (Cf. Mark 3:11 and par. 70.) Vs. 9, "my name is Legion; for we are many": notice the language expressive of double consciousness. Vs. 10, "that he would not send them away out of the country": Luke interprets this to mean "into the abyss," i.e.,

of hell. Vs. 13, "and the unclean spirits . . . . entered into the swine": This whole narrative, more distinctly than any other of the New Testament, seems to imply the real existence of demons as personal spirits distinct from both men and beasts, but capable of acquiring harmful control of both. The language of Jesus and of the evangelists in the narrative is conformed to ideas then current. If Jesus had any different conception of the matter, he apparently took no pains to impart it to his disciples or to the people. He regarded the defeat of the forces of evil and suffering—the "kingdom" of Satan—as a part of his mission as the revealer of the true meaning of the Kingdom of God. "Rushed down the steep into the sea": There is near the town Khersa, mentioned above, a place just such as is here implied (see Thompson, *Land and Book*, *Central Palestine*, pp. 353–55). Vs. 17, "began to beseech him to depart from their borders": more terrified by the damage to their swine than moved by the benefit to the demoniac—not the only instance in which the property value of beasts has been more considered than the moral advantage of men. Vs. 19, "go to thy house, unto thy friends," etc.: an injunction different from that given to the leper (Mark 1:44), for example, because of the differences in the circumstances. Jesus was himself returning to the other side of the sea. The man's announcement of his cure would not hinder Jesus' work, and would be a benefit to him and to his friends. Vs. 20, "Decapolis": see par. 91.

125. NOTES ON § 38. MATT. 8:28–34.—"The country of the Gadarenes": Gadara was an important city of the Decapolis (see par. 91 and map), lying six miles southeast of the Sea of Galilee, south of the Yarmuk River. The ruins are still to be seen at the spot known as Um Keis. The district attached to it extended to the Sea of Galilee, but probably did not include Khersa. Matthew's phrase, "in the country of

the Gadarenes," though less accurate than Mark's, would locate the region in general for readers who would know of Gadara, but who had perhaps never heard of the unimportant Gerasa or Gergesa (Khersa) on the lake. Matthew, however, does not say that the event took place at Gadara; nor can this have been the site. "Two possessed of demons": See the same difference between Mark 10:46 and Matt. 20:30.

126. NOTES ON § 39, MARK 5:21–43.—Vs. 22, "one of the rulers of the synagogue": each synagogue had one or more "rulers" (Luke 13:14; Acts 13:15), who had general charge of the synagogue worship. They were neither preachers nor pastors, but presided at the service and selected from the congregation the persons to read the Scripture and to address the congregation (see Acts 13:15).

Vs. 25, "an issue of blood": chronic hemorrhage. Vs. 28, "if I touch but his garments, I shall be made whole" ["shall get well"]: the expression of a genuine faith, though mixed with a crude conception of the nature of Jesus' power. The belief seems to have been common that superhuman power could be carried in articles that had touched a healer (cf. Acts 19:12). Vs. 30, "Jesus, perceiving that the power proceeding from him had gone forth": The evangelist also speaks as if Jesus' power were exerted independently of his will, conforming his language to that of the woman and to that of Jesus to her. Yet it is more likely that Jesus exercised his power consciously and intentionally, and afterward by his questions drew the woman out that he might still further help her. Vs. 34, "daughter": a word of kindly affection. Cf. Mark 2:5. "Thy faith hath made thee whole": i.e., cured thee. The faith commonly spoken of in the gospels is a belief that Jesus can do a certain thing (sometimes one thing, sometimes another; cf. Mark 4:40; Luke 7:50), such as led him who had it to come to Jesus and commit his case to him. To such faith Jesus in-

variably responded by doing that which men believed he could do. "According to your faith" was his constant formula. The principle holds still: within the bounds of what is true about Jesus, he is to us what and as much as we believe him to be.

Vs. 36, "fear not, only believe": i.e., cease to fear, keep on believing. Vs. 37, "save Peter, James, and John": so also Mark 9:2; 14:33. Vs. 38, "weeping and wailing": probably hired mourners, after the fashion of the time. Vs. 39, "the child is not dead": Luke, who also records these words of Jesus (Luke 8:52), does not take them literally (vs. 53), but as meaning that she is so soon to live again that it is as if she slept, and modern interpreters usually follow Luke in interpreting Mark also. Vs. 43, "charged them that no man should know this": The motive of Jesus in these merciful deeds was evidently compassion, not a desire to attract attention as a healer. "Commanded that something should be given her to eat": thoughtful even in the little things. Note also Jesus' economy in the use of his own great powers.

Matthew's account of these events (9:18–26) is evidently a condensation of the account which Mark gives. He attributes to the father both what he himself said and what was said by the messenger from his house, condensing both sayings into one (vs. 18), much as in 8:5–13 he ascribes to the centurion in condensed form what in Luke 7:2–10 is reported as said through others. The story of the woman with the issue of blood (vss. 20–22) is similarly abbreviated. Luke's account of both events follows Mark more closely. It is noticeable that in all three accounts the two stories stand in the same relation, the one interjected into the other.

127. NOTES ON § 40, MATT. 9:27–34.—Vs. 27, "Thou Son of David": i.e., Messiah. Vs. 29, "According to your faith": Their faith, as the preceding verse shows, consisted in

believing that Jesus was able to do the thing they asked, and was such that it lead them actually to seek his help. According to this faith Jesus acts: what they believe he can do he does. Cf. par. 126.

This narrative is closely similar to that in Matt. 20:29–34; notice particularly the use of the title "Son of David," which occurs but rarely in the gospels. It is not impossible that both accounts refer to the same event; in that case Matt., chapter 20, probably represents the true position. The gospels as a whole hardly lead us to suppose that the people were as early as this hailing Jesus as the Son of David. Cf. Mark 8:27 and par. 159.

Vss. 32–34, see the similar narrative in Matt. 12:22–24 (§ 34).

128. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Having studied § 34 and the notes on it, tell the story of the stilling of the tempest. (2) How does this act of Jesus differ from most of the miracles which we have already studied? (3) What previous one belongs in the same class? (4) What great principle does Jesus teach his disciples in connection with this event (Mark 4:40)? (5) Suggest how this principle applies today.

(6) Where is the country of the Gerasenes? (7) What does the phrase "country of the Gadarenes" in Matthew refer to? (8) Describe the man who met Jesus when he disembarked from the boat. (9) What peculiarities did he exhibit other than those of ordinary insanity? (10) Relate the incident of the swine. (11) What led the Gerasenes to ask Jesus to leave their country? (12) Is a similar spirit ever manifested today? How? (13) Why did Jesus send the cured demoniac out to tell people what had happened to him?

(14) What was the office of a ruler of the synagogue? (15) Were men of this class generally favorable to Jesus? (16)

What drove this man to Jesus? (17) Tell the story of the woman who touched Jesus as he was on the way to the house of Jaïrus. (18) Characterize her faith. (19) What reward did her faith secure for her? (20) What lesson concerning faith does this incident teach? (21) Tell the story of Jaïrus and his daughter (omitting that about the woman).

(22) What is faith as it is commonly spoken of in the gospels? (23) What great principle does Jesus express in connection with the healing of blind men? (24) Is this the principle on which Jesus usually acted? Give other instances.

129. TOPICS FOR DISCUSSION.—

1. What is a miracle?

2. Do we now regard some events once considered miraculous as due to natural causes?

3. Does there seem to be a difference between the "nature miracles" and those of healing?

4. Do miracles happen now?

5. Are there moral difficulties in the healing of Gadarene demoniacs?

6. Does the belief in the historicity of the New Testament miracles aid religious faith?

7. Does disbelief in them prevent a person's accepting Jesus as Master?

130. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The Sea of Galilee; its extent, liability to storms, character of adjoining country, cities on its shores.

Henderson, *Palestine*, pp. 24 f.; Smith, *Historical Geography of Palestine*, chap. xxi; Wilson, *Recovery of Jerusalem*, Appendix; Stanley, *Sinai and Palestine*, chap. x; Thomson, *The Land and the Book, Central Palestine*, pp. 371 ff., *et passim; Bible Dictionaries.*

2. Gadara and the district attached to it; the relation of Khersa to it; the site of the event narrated in the gospels.

Merrill, *East of the Jordan*, chap. xii; Schumacher, *Jordan*, pp. 149-60; Burton, *A Short Introduction to the Gospels*, p. 2, footnote 2; *Bible Dictionaries*.

3. The miracles of Jesus classified according to that upon which the power was exerted; the motive with which Jesus wrought them.

131. CONSTRUCTIVE WORK.—Write chapter xv of your "Life of Christ," following the outline indicated by the section titles, and adding a section on "Faith" as it appears in the gospels: in what did it consist, and what was its relation to the miracles of Jesus?

CHAPTER XII

THE GROWING INFLUENCE OF JESUS

§ 41. Jesus Is Rejected by His Fellow-Citizens.
Matt. 13:54–58. Mark 6:1–6*a*. Luke 4:16–30.

§ 42. Extension of His Teaching through the Preaching of the Twelve.
Matt. 9:35—11:1. Mark 6:6–13. Luke 9:1–6.

§ 43. Death of John the Baptist.
Matt. 14:1–12. Mark 6:14–29. Luke 9:7–9.

§ 44. Additional Stories of Jesus' Power over Nature.
Matt. 14:13–36. Mark 6:30–56. Luke 9:10–17.

§ 45. Jesus Breaks with the Externals of the Jewish Religion.
Matt. 15:1–20. Mark 7:1–23.

132. Notes on § 41, Luke 4:16–30.—Vs. 16, Nazareth: par. 22. "As his custom was": The reference may be to the habit either of his public ministry or of his earlier life. Vs. 17, "the book of the prophet Isaiah": In the synagogue service it was customary to read both from the books of Moses (the law) and also from the prophets. The passage read by Jesus is Isa. 61:1, 2. "Book," more properly, roll. Vs. 20, "sat down": the rabbis lectured sitting. Vs. 21. In his reply to the question of John the Baptist (Matt. 11:4, 5; Luke 7:22) Jesus makes use of the same Scripture. It here describes his conception of the messianic work upon which he was entering and the basis for his own sense of messianic duty. Vs. 22, "wondered at the words of grace": i.e., those in which Jesus had set forth the new era. "Is not this Joseph's son?": Mark and Matthew add that his old friends recalled that he and his

father had been carpenters, and that his brothers and sisters lived in the city. They could not see, therefore, either how he could be a great teacher or how he could work miracles. Thus does familiarity breed contempt; a prophet is without honor in his own country. Vs. 23, "Physician, heal thyself": that is, do as much for your own town as you do for other towns. Vss. 25–27. The point in each of the references to Old Testament stories (I Kings 17:1–16; II Kings 5:1–14) is that, though there was plenty of opportunity for a prophet to do good in his own country and to his own countrymen, he overlooked them and helped foreigners. Divine gifts are distributed on some other principle than local favoritism. Vs. 28. Jesus' refusal to gratify their desire for wonders was due to their lack of faith (Matt. 13:58; Mark 6:5), but it roused them to attempt murder. Vs. 29, "brow of the hill": It is difficult in Nazareth today to pick out the exact spot, but a very probable site is a cliff in the very midst of the town. The traditional site is a long distance from the city. It may possibly be, however, that the modern town is not exactly in the same location as the ancient. Vs. 30. There is no evidence that Jesus escaped miraculously.

Some authorities regard Luke as treating of a different rejection in Nazareth from that mentioned by Matthew and Mark. A careful comparison of the accounts makes two such rejections improbable. If there was but one, it was probably at the time accorded it by Mark, as Luke refers to the wonderful things which Jesus had done in Capernaum (vs. 23), of which we have no record previous to the point at which Luke's narrative is inserted. These were probably such cures as those recorded in Mark 1:21–34 and Luke 4:31–41.

133. NOTES ON § 41, MARK 6:1–6*a*.—Vs. 1, "his own country": the same word used in Luke 4:23 with reference to Nazareth, where he was brought up (Luke 4:16). Vss. 2, 3,

"and many . . . . were astonished . . . . and they were offended in him": His wisdom and his power astonished them, but because he had been brought up among them, and his brothers and sisters still lived among them, they were not attracted to him, but only offended, made to stumble. Observe the names of his four brothers and the use of the plural "sisters" showing that Jesus was one of a family of not less than seven children. It was in the midst of the joys and the discipline of such a home that he grew up, "increasing in wisdom and stature and in favor with God and man." These brothers and sisters were in all probability younger than Jesus, the sons and daughters of Mary and Joseph. They may perhaps have been the children of Joseph by a former marriage, but there is no good evidence to sustain this, and nothing against the other and more obvious view. That they were merely Jesus' cousins is an entirely improbable hypothesis. Vs. 4, "a prophet is not without honor," etc.: see Luke 4:24; John 4:44. Vs. 5, "And he could there do no mighty work, save," etc.: could not, as Matthew says and as Mark implies, because of their unbelief, since a miracle wrought for unbelievers would be no real blessing. Vs. 6, "and he marveled because of their unbelief": Jesus was not incapable of being surprised (cf. par. 100); he did not expect such obstinate unbelief on the part of his fellow-townsmen.

Matthew's narrative is the same as Mark's only slightly condensed. On the relation of Luke 4:16–30 see end of par. 132.

134. NOTES ON § 42, MARK 6:7–13.—These directions to the Twelve were not intended for all disciples or even to be permanent for the Twelve. They were adapted to the haste and intensity demanded by the preaching mission. Vs. 7, "and began to send them forth": carrying out the purpose with which he had appointed them, "that they might be with

him and that he might (from time to time) send them forth" (Mark 3:14). "Authority over the unclean spirits": Cf. Mark 3:14. The representatives of the Kingdom of God were to have power over the representatives of the "kingdom" of Satan. Vs. 8, "charged them they should take nothing for their journey . . . . no wallet": A wallet is a small leathern sack for carrying provisions. Vs. 9, "put not on two coats": The dress of an ancient oriental was quite simple, consisting, aside from sandals for the feet and a turban, or *maaphoreth*, for the head, of a tunic (coat), a garment in form not unlike a long shirt, round which the girdle was bound, and a cloak, which was of the simplest construction, scarcely more than a large, square piece of cloth. To wear two tunics was a sign of comparative wealth (Luke 3:11), and it was this that Jesus forbade. He himself apparently wore but one (John 19:23). The purpose of all these injunctions in vss. 8, 9 is to secure simplicity and freedom from hindrance in their work. They were not to burden themselves either to get or to carry anything unnecessary. The customs of the land made it unnecessary to provide for traveling expenses, since they went afoot and could obtain free entertainment everywhere. In 1838 Dr. Edward Robinson, traveling in parts of Palestine where ancient customs still prevailed, was received everywhere as a guest without expense, and an offer of pay was regarded as insulting (*Biblical Researches*, II, 19). Vs. 10, "there abide": i.e., have but one stopping-place in each village. Vs. 11, "shake off the dust": a sign of disapproval and protest against their conduct. Vs. 12, "preached that men should repent": following the example of John (Matt. 3:2) and Jesus (Mark 1:15). Vs. 13, "cast out many demons," etc.: accompanying, as Jesus had done, the preaching of the Gospel with the relief of bodily ills. So in modern times we have learned to do. The Christian impulse cannot separate the two.

135. NOTES ON § 42, MATT. 9:36—11:1.—Vs. 36, "he was moved with compassion" ["filled with pity"]: the motive by which Jesus was constantly moved, and the expression of his perfect sympathy with God (John 3:16). "As sheep not having a shepherd": a people with no competent religious leaders, the scribes and Pharisees, who undertook to lead, being blind leaders of the blind (Matt. 23:16); the saddest fact about the Jews of that day. Vs. 37, "the harvest truly is plenteous," etc.: This whole saying occurs in exactly the same words in Luke's account of the sending out of the Seventy (Luke 10:2; cf. also John 4:35). The statement is still true, and the injunction to pray still appropriate. On 10:1, cf. Mark 6:7. On 10:2–4, see Mark 3:16–19 (§ 27). Vs. 5, "go not into any way of the Gentiles, and enter not into any city of the Samaritans": an injunction for this journey only. They were not yet ready either in teaching or spirit to go to any but Jews. Jesus himself preached among the Samaritans (John 4:4–42; Luke 9:52), and though he did not include the Gentiles within his own personal mission (Matt. 15:24), yet he overstepped these bounds at the entreaty of a woman (Matt. 15:28). This illustrates the fact that we must follow Jesus, not by a literal obedience of each command which he uttered or by doing exactly what he did, but by possessing his *spirit*, and following the *principles* he taught and exemplified. Vs. 8, "freely": i.e., as a gift (not "abundantly," though this also is true).

Vss. 9–16 are parallel in general to Mark 6:8–11, but are even more like Luke 10:3–12, the commission of the Seventy. The words "nor staff" in vs. 10 (see also Luke 9:3), instead of "save a staff" in Mark 6:8, and the variation in reference to shoes and sandals are unimportant differences by which Matthew intensifies the sternness of the command. The general sense is the same in all: the simplest possible outfit. Mark's

account is doubtless the most accurate. Vss. 17–22 are found in Mark and Luke in an address of Jesus the day before his arrest (Mark 13:9–13; Luke 21:12–17). They are certainly more appropriate to that position—see especially vss. 17, 18. Vs. 23 argues the belief in the speedy coming of the Kingdom of God. Scholars differ as to whether or not it is a saying of Jesus or a later addition of some Christian writer to the account of Mark. If it is not an addition it can be interpreted (*a*) as referring to the visit of Jesus to the towns evangelized by the Twelve; or (*b*) an evidence that Jesus expected the immediate coming of the kingdom. Vss. 26–33 are closely parallel to Luke 12:3–8, and vss. 34–36 to Luke 12:51–53; vss. 37, 38 to Luke 14:26, 27 (there are other parallels also), and vs. 39 to Mark 8:35, Luke 9:24, and John 12:25. Vs. 40 is found also in Luke 10:16 and vs. 42 in Mark 9:41. The probability is, therefore, that Matthew, in accordance with his general habit of grouping material topically, has gathered together vss. 17–42 from various sources to constitute a great missionary discourse. It is impossible to say whether any of these sayings (in vss. 17–42) belong to this occasion; it is quite evident that some of them do not.

136. THE TRAINING OF THE TWELVE.—The section just studied illustrates instructively Jesus' attitude toward his apostles. He chose them that they might be with him and that he might train them in the same kind of work which he was himself doing (Mark 3:14). In the Sermon on the Mount (Matt., chaps. 5–7) he instructs them in fundamental moral principles, teaching them how different was his ideal of character from that which the Pharisees taught and illustrated. In the parables by the sea (Mark 4:1–34) he taught them how his following would grow, and what hindrances they were to expect. For some time, it would seem, they accompanied him in his journeys from place to place. But at length he sent

them out without him, yet in pairs, two by two. Thus little by little he taught them and trained them, preparing them to share his work, and to carry it on alone when he should be taken away. Later narratives show this training carried still farther.

137. NOTES ON § 43, MARK 6:14–29.—Vs. 14, "and King Herod": Herod Antipas, tetrarch of Galilee and Perea; not strictly king, but perhaps called so by courtesy. "Heard thereof": i.e., of the work of Jesus and his disciples. "Therefore do these powers work in him": the language of a superstitious man, made more so by his guilty conscience. The powers, he says, work in him (not "He does the deeds of power"), as if he were simply played upon by supernatural forces. Vs. 15, "Elijah . . . . one of the prophets": cf. Mark 8:28. Vs. 17, "Herod himself had sent forth," etc.: The evangelist turns back to tell of the death of John which had happened some time before—how long we have no means of knowing. "Herodias, his brother Philip's wife": Josephus, the Jewish historian, says (*Antiquities*, xviii, 5, 4) that she was the wife of Herod, a son of Herod the Great, who was without political authority. Perhaps this Herod also bore the name Philip (he was the son of a different mother from Philip the tetrarch), or perhaps Mark confused the Herod who married Herodias with Philip, his half-brother, who married Salome, the daughter of Herodias, mentioned in vs. 22. Vs. 18, "for John said unto Herod": The courage of John appears here, as in his preaching to the Pharisees and Sadducees (Matt. 3:7 ff.). Vss. 19, 20, "Herodias . . . . desired to kill him . . . . Herod feared John": Matt. 14:4, 5, gives a different, but not an inconsistent, account of Herod's attitude to John. The whole narrative shows that it was the malice and shrewdness of Herodias which brought John to his death. "Was much perplexed; and he heard him gladly": yet did nothing about it, lacking the cour-

age to take a bold stand against his wife. Vs. 21, "a convenient day," for Herodias to carry out her cherished purpose. "His lords, and the high captains and the chief men of Galilee": chief civil officers, military officers, and leading private citizens. Vs. 27, "sent forth a soldier": Josephus (*Antiquities*, xviii, 5, 2) says that John was put to death at Machaerus, a castle on the east side of the Dead Sea, in Herod's Perean dominion. Whether the feast also took place there is not certain.

Vs. 29, "His disciples": i.e., John's. These must not be confused with Jesus' disciples, nor their report of John's death to Jesus (Matt. 14:12) with the return of the apostles to Jesus after their preaching tour. Matt. 14:13 suggests such a confusion, but the account of Mark is clear, and places the death of John before the mission of the Twelve.

138. NOTES ON § 44, MARK 6:30–56.—Vs. 30, "gather themselves together unto Jesus": probably at Capernaum, which was the headquarters of Jesus' work throughout his Galilean ministry. "Told him all things whatsoever they had done": i.e., on their tour (6:12, 13). Vs. 31, "come ye yourselves apart . . . . and rest a while": a needed vacation after work. Vs. 32, "in the boat to a desert place apart": some uninhabited spot on the shore of the Sea of Galilee, and, as Mark 6:45, 53 and John 6:17 show, across the sea from Gennesaret and Capernaum, and, according to Luke 9:10, in the territory of Bethsaida. The grassy plain (cf. vs. 39) of Butaiha on the northeastern shore of the sea is often thought to have been the place, and fulfils most, if not all, of the conditions of the narrative. Vs. 34, "came forth": from the boat, the people having arrived in advance of him. "Had compassion": Cf. Matt. 9:36. "And he began to teach them": giving up the rest he had sought. Vs. 37, "give ye them to eat": His compassion will not permit him to send them away hungry, yet neither does

he take the whole matter into his own hands: he puts a responsibility upon his disciples. "Two hundred pennyworth": two hundred denarii, equivalent to about $34, but of much greater purchasing value, a denarius being the day's wages of a laborer. Whether the disciples had as much as this is not distinctly implied. Vs. 38, "how many loaves": the loaf was a thin cake, not unlike a large cracker. Vs. 39, "upon the green grass": this indicates that the season was spring, or, possibly, autumn; the grass withers early in the summer. Vs. 41, "looking up to heaven, he blessed": blessed God, gave thanks for the food.

Vss. 45, 46, "constrained his disciples to enter into the boat . . . . departed into the mountain to pray": The reason for this urgency to separate the disciples from the people is not found in Mark, but is suggested in John 6:14, 15, where the desire of the multitude to make him king makes an atmosphere unsafe for the disciples and to him a temptation from which he took refuge in prayer.

The narratives of Matthew (14:13–23) and Luke (9:10–17) are somewhat more condensed than Mark, but add also some slight details. Both mention that Jesus healed the sick among the multitude, and Luke locates the event at Bethsaida (9, 10), i.e., in the territory adjacent to Bethsaida Julias, not in the city itself (vs. 12). John's narrative has much more that is peculiar to it.

139. BETHSAIDA.—Mark, Matthew, and John all imply that the feeding of the five thousand took place across the Sea of Galilee from Gennesaret and Capernaum (Mark 6:32, 45, 53; Matt. 14:13, 22, 34; John 6:1, 17, 21). But while Mark (6:45) places it across the sea from Bethsaida, Luke (9:10) places it in the territory of Bethsaida. Luke's statement is naturally understood as referring to Bethsaida Julias, which was situated on the east bank of the Jordan, at or near its en-

trance into the lake, thus on the western edge of the plain of Butaiha. It had been enlarged and advanced to the dignity of a city by Philip, and by him named Julias (Josephus, *Antiquities*, xviii, 2, 1). Mark's statements taken alone might be consistently interpreted, though not without some difficulty, by supposing that the feeding occurred farther south than Butaiha, so that one might set out from the place where it occurred to cross to Bethsaida, and then by a departure from the intended course come to Gennesaret. But the several accounts can with difficulty be harmonized except by supposing that besides Bethsaida Julias on the northeast shore there was a Bethsaida on the western shore of the sea also, and even Mark alone is most naturally so understood. This view of two Bethsaidas is also confirmed by the fact that John 12:21 speaks distinctly of Bethsaida of Galilee, while Bethsaida Julias is shown to have been outside of Galilee, not only by its lying east of the Jordan, but more decisively by Josephus' description of it as in Philip's territory. Precisely where this western Bethsaida was cannot be determined more definitely than that it was probably near Capernaum and in or near the Gennesaret tract.

Robinson, *Bib. Res.*, II, 405, 406, 413; MacGregor, *Rob Roy on the Jordan*, chap. xix; Ewing, in Hastings, *Dict. Bib.;* Henderson, *Palestine*, pp. 156 f., hold to two Bethsaidas. Thompson, *Land and Book*, *Central Palestine*, pp. 392 f., 422 f.; G. A. Smith, *Historical Geography*, p. 458, and in *Encycl. Bib.*, and others reject this theory, admitting only Bethsaida Julias.

Vs. 48, "about the fourth watch of the night": between 3 and 6 A.M., the night being divided into four watches of about three hours each. This is the Roman method of reckoning; the Jews made but three watches. "And he would have passed by them": literally, he wished to; he intended to do so if they did not call to him. Vs. 52, "for they understood

not concerning the loaves": a comment of the evangelist, meaning that the evidence of his power which he had given in feeding the multitude should have prepared them not to be surprised at this power over nature. "But their heart was hardened": their spiritual insight dulled. The word "heart" in Scripture often denotes the mind, especially as concerned with spiritual truth. See Mark 2:8; 3:5. On the treatment to be given these accounts of miracles, see pars. 122 and 141.

Vs. 53, "Gennesaret": a tract of land on the west side of the Sea of Galilee, from Magdala on the south to et Tabghah on the north, and extending backward to the irregular line of the hills that bound it on the west. It is clear that whether they started for the northern or the western shore they reached at any rate the latter.

140. NOTES ON § 44, MATT. 14:13–26.—Matthew adds to Mark's narrative the incident of Peter's attempt to walk upon the water, and the confession of those who were in the boat, "Of a truth thou art the Son of God."

John (6:16–21) speaks of Capernaum as their destination, and mentions, as the distance which they had rowed when they saw Jesus, twenty-five or thirty stadia, a little more or less than three miles, the stadium being about one-ninth of a mile.

141. HISTORICITY OF THE MIRACLES.—The historicity of these miracles depends on the reliability of the account found in Mark used by Matthew and Luke. That there is difficulty in accepting literally the feeding of the thousands and walking on the water is obvious; but, in view of their being in one of the oldest sources, no satisfactory explanation of them has been given. They have been treated (*a*) as homiletic stories (*hagadoth*, the Jews called them), intended to express faith in the divine power of Jesus, and (*b*) as literal miracles.

142. NOTES ON § 45, MARK 7:1–23.—Vs. 1, "the Pharisees and certain of the scribes which had come down from Jerusalem": either Galilean scribes and Pharisees who had recently been to Jerusalem, or a delegation from Jerusalem; probably the latter. Cf. 3:22. The leaders at the capital follow him even into Galilee. Vs. 3, "holding the tradition of the elders": a phrase which shows that all these regulations were religious, not sanitary or matters of social propriety. The tradition of the elders is that body of teachings and usages which had gradually grown up among the Pharisees. Cf. Gal. 1:14. The elders are the teachers in preceding generations. Vs. 4, "except they wash themselves": bathe themselves; the law required this for many kinds of defilement (see Lev., chaps. 14, 15, 16) and the Pharisees had apparently extended it to include the case of such defilement as one would probably, even without knowing it, contract in the marketplace. Vs. 5, "Why walk not thy disciples according to the tradition of the elders?": It must be remembered that these traditions had for the Pharisees all the force and sacredness of law; even as in modern times many Christians are apt to be more tenacious of the usages and traditions of their sect than studious of the Scriptures or eager to find out the real truth. Vs. 6, "well did Isaiah prophesy of you hypocrites": appropriately did he describe a national characteristic, common to your ancestors and to you. The quotation is from Isa. 29:13, though not literally exact. Vs. 10, "for Moses said," etc.: an illustration of the statement of vss. 8, 9. The commandment to honor one's parents is a command of God. Cf. Matt. 15:4. Vs. 11, "but ye say," etc.: This extraordinary practice defended by the Pharisees, by which a man might, by applying to his property the term "Corban," properly signifying that it was devoted to God, in reality simply exclude it from the use of a particular person, is well authenticated in Jewish writings (see Eders-

heim, *Life of Christ*, II, 19 ff.). Vs. 12, "ye no longer suffer him to do aught": not only did not require him, but forbade him to do anything for his parents. Vs. 13, "the word of God," viz.: the command to honor one's parents.

Vs. 14, "hear me, all of you": the question of defilement had given rise to the broader one of human tradition and divine authority. Jesus calls them back now to the particular question of defilement. Vs. 15, "there is nothing from without the man," etc.: This is one of the most notable of those brief, profound sayings of Jesus in which he sets forth fundamental moral principles. The contrast, of course, as the context shows, is between physical food that goes into the man, and moral action which proceeds from him.

Vs. 18, "perceive ye not": Jesus appeals to the moral perceptions, the common sense, of his disciples, and that as against, not only the traditions of the elders, but the statutes of the Old Testament law (see below, on vs. 19). The fact is one of the greatest significance. It shows, not only that Jesus had within himself a standard of authority in morals higher than that of the Old Testament, and one by which this latter was to be tested, but that this standard was shared, though with far less clearness of perception, by other men. He finds fault with them for not perceiving this great principle which he announces. It shows, too, that when he calls the fifth commandment the word of God (vs. 13) he does so, not because it is in the Old Testament, but because he perceives in it a revelation of the will of God. Compare with this his teaching concerning fasting and divorce. Vs. 19, "making all meats clean": a comment of the evangelist (or of Peter), who perceived that the principle which Jesus laid down, self-evident when once stated, swept away the whole system of clean and unclean foods (cf. Acts 10:9–16; 1 Tim. 4:3). Vs. 23, "all these evil things proceed from within, and defile the man": notice the last clause: the evil that men do, their evil thoughts

and deeds, do not simply show their wickedness, but defile them, make them wicked. We are so far the creators of our own evil character.

143. THE CHARACTERISTICS AND RESULTS OF THE SECOND PERIOD OF THE GALILEAN MINISTRY.—With the sections included in chapter xii we reach the close of the second period of the Galilean ministry, a period central chronologically and of exceptional importance from the point of view of aggressive evangelistic work. The period opens with the selection of the twelve apostles and the organization of them into a fraternity of pupils of Jesus and fellow-workers with him. The instruction and training of these disciples occupies a large place throughout the period. Definite instruction is given in the sermon on the mount, in the parables by the sea, and in the injunctions given on sending them out two by two. They receive practical training, first by accompanying Jesus in his work, and then by going out two by two to do such work themselves. Active evangelization, and the healing of the sick and the demoniacs, indicative of the messianic power of Jesus, are continued as in the previous period, and even more extensively, since the disciples are now also employed in the work.

The attitude of the people was in the beginning favorable; this has sometimes been called, though not quite accurately, the year of popular favor. Even the opposition of the Pharisees is apparently dormant for a time. But toward the end of the period a marked change takes place in the attitude of the people. At about this time Jesus has a controversy with Pharisees and scribes who had come from Jerusalem, and with unsparing plainness denounces them as hypocrites who were making void the word of God by the traditions of men. Thus the period which opened with multitudes following him in all parts of Syria ends with disappointment on the part of the multitude and intensified opposition on the part of the Phari-

sees. It need not surprise us to find the next period opening with the withdrawal of Jesus into temporary retirement. The conditions in Galilee were no longer favorable for further evangelistic work.

The salient features of the period are, therefore, organization, instruction of the Twelve, evangelization; popularity at the beginning but waning at the end, opposition increasing. Despite the reception of Jesus with which his work in Galilee opened, it is now certain that not even here can he peaceably develop his kingdom, and that the path to ultimate success is by the way of rejection and death. The most definite positive result of these months of work is the little band of Twelve who, however imperfect their ideas of Jesus' kingdom and person, are yet living with him, faithful to him, and willing to be led and taught by him.

144. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Tell the story of the rejection at Nazareth. (2) By what conflicting feelings were the Nazarenes moved? Which feeling did they follow? (3) Under what circumstances are we in danger of making the same mistake? (4) What prevented Jesus from doing any mighty work in Nazareth? (5) Why did it do so? (6) What light does this narrative throw incidentally upon the home life and early occupation of Jesus?

(7) What moved Jesus to send out his apostles? (8) What did he commission them to do? (9) To whom did he restrict their work on this occasion? (10) Was this a temporary or permanent restriction? Give the evidence. (11) What directions did he give them concerning their journey? (12) What was the purpose of these instructions? (13) What advantage was there in sending them two by two? (14) Relate the story of the imprisonment and death of John the Baptist. (15) What characteristic of John does his conduct illustrate? (16) Compare the two men, John and Herod.

(17) What custom of the Pharisees did the disciples of

Jesus violate (Mark 7:2)? (18) What other similar customs did the Pharisees observe? (19) Did they regard these as social usages merely, or did they attach religious value to them? (20) What was Jesus' answer to the Pharisees who asked him why his disciples disregarded their traditions? (21) What does "Corban" mean, and what was the Corban usage? (22) What does the phrase "the word of God" mean and refer to? (23) State and explain the great principle concerning defilement which Jesus announced to the multitude.

(24) What kind of defilement is Jesus speaking of? Does he recognize any such thing as ceremonial defilement? (25) How does his principle affect the law of clean and unclean meats? (26) Upon whom does it put the responsibility for each man's sin?

145. TOPICS FOR DISCUSSION.—1. Did Jesus approve of vacations?

2. Could the directions given the Twelve be literally applied to foreign missionaries?

3. What distinctions can be drawn between the directions given the Twelve and the Sermon on the Mount?

4. Give modern illustrations of the principle laid down in Mark 7:1–23, especially vss. 14–23.

5. Are the Mosaic regulations as to food binding on Christians?

6. Are other Mosaic laws binding on Christians?

7. Is conscientiousness ever pled today as an excuse for injustice?

8. Does environment or physical imperfection excuse a crime in modern law?

146. SUPPLEMENTARY TOPICS FOR STUDY.—

1. An outline of the life of John the Baptist.

2. Bethsaida Julias and Bethsaida of Galilee. See references under par. 139.

3. Jesus' plan and method of educating the Twelve.

4. The temptations of Jesus in the course of his ministry.

5. The teaching of Jesus concerning the nature and cause of sin, in Mark 7:1–23.

6. The synagogue and the synagogue service.

Edersheim, *Life and Times of Jesus the Messiah*, I, 430–50; II, 742, 3; *Sketches of Jewish Social Life*, pp. 249–80; Schürer, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 52–83; Oesterley and Box, *The Religion and Worship of the Synagogue*.

147. CONSTRUCTIVE WORK.—Write chapter xi of your "Life of Christ," following the outline indicated by the section titles. Make a diligent effort to realize distinctly the situation as it is shown in these sections, and to express it in your interpretation of them. What constitutes this a crisis in the ministry of Jesus?

148. REVIEW QUESTIONS ON THE GOSPEL NARRATIVE.—(1) Name the periods of the life of Christ thus far studied. (2) Name the chapters, or the sections, or the chapters and the sections, of Part I; (3) of Part II; (4) of Part III; (5) of Part IV; (6) Characterize in a general way the period of Jesus' life covered by Part I. (7) Give the substance of John the Baptist's early message. (8) What was his conception of the Messiah? (9) State briefly the significance to Jesus of his baptism, and of his temptations in the wilderness. (10) Who were the first disciples to follow Jesus? By what were they drawn to him? (11) What were the characteristics of the first period of Jesus' ministry in Galilee? (12) What were the most notable events of the second period? (13) Describe the situation at the end of the period of the Galilean ministry.

NOTE: These review questions should not be passed over. A lesson may well be given to them and to others which the teacher may dictate.

PART V

THE PERIOD OF PREPARATION FOR THE APPROACHING CRISIS

FROM THE ABANDONMENT OF THE PUBLIC MINISTRY IN GALILEE TO THE DEPARTURE TO ATTEND THE PASSOVER

CHAPTER XIII

JESUS FINDS SAFETY OUTSIDE OF GALILEE

§ 46. Jesus in Tyre and Sidon.
Matt. 15:21–28. Mark 7:24–30.

§ 47. Jesus Extends His Mission to Gentiles in Decapolis.
Matt. 15:29–31. Mark 7:31–37.

§ 48. The Feeding of the Four Thousand.
Matt. 15:32–39. Mark 8:1–10.

§ 49. The Final Evidence of the Truth of Jesus' Teaching.
Matt. 16:1–12. Mark 8:11–21.

§ 50. The Healing of the Blind Man.
Mark 8:22–26.

149. Notes on § 46, Mark 7:24–30.—Vs. 24, "went away into the borders of Tyre and Sidon": i.e., into Phoenicia, of which Tyre and Sidon were the chief cities. Tyre is about thirty-five miles, in an airline, northwest from the Sea of Galilee, and Sidon about twenty-five miles farther north, both on the Mediterranean coast. Phoenicia was at this time included in the Roman province of Syria. This journey carries Jesus entirely out of Jewish territory. On the reasons for his leaving Galilee at this time, see par. 143. "Would have no man know it": This whole journey was not for preaching, but for retirement and for the education of the disciples. Vs. 26, "the woman was a Greek": i.e., a Gentile; she may or may not have spoken Greek; she was certainly not of Hellenic blood. "A Syro-Phoenician by race": a descendant of the Phoenicians of Syria, as distinguished from the Phoenicians (Carthaginians) of Africa. Matthew speaks of her as a Canaanitish woman. The terms Phoenicia and Canaan are sometimes used

interchangeably to denote the coastlands of Palestine, especially from Carmel northward (Isa. 23:11, and the Tel Amarna tablets), though Canaan more frequently denotes the whole of western Palestine, from Lebanon to the Dead Sea. Vs. 27, "Let the children first be filled," etc.: That the blessings of the Gospel were first of all to be offered to the Jews was recognized by Jesus and, though not always intelligently, by the early church. This is, indeed, only an illustration of the possession by one race or people of opportunities superior to those of others, of which human history furnishes numberless examples. With this was connected a limitation of Jesus' personal mission to his own nation, not because the Gentile was of less consequence or value than the Jew (see Luke 4:25–27), or because Jesus cared nothing for the Gentiles, but because in the accomplishment of his great work for the world it was necessary that he begin with his own people and confine his personal efforts to them (Matt. 15:24). Yet this limitation is not absolute; with sufficient reason he can go outside the Jewish nation, and such a reason is furnished by the woman's answer, humbly accepting her place and expressing both eager desire and faith in him. The whole incident is most instructive as showing Jesus' conception of his personal mission, his attitude toward people outside his own nation, his readiness to change his program for the sake of expressing his love and service.

150. NOTES ON § 47, MARK 7:31–37.—Vs. 31, "from the borders of Tyre . . . . through Sidon unto the Sea of Galilee through the midst of the borders of Decapolis": these words indicate an extended and somewhat circuitous journey, for the most part entirely outside of Jewish territory, and hence (cf. Matt. 15:24, and the implications of Mark 7:24–27) not a preaching tour, but one of retirement. From Sidon one road led across the Lebanon and Anti-Lebanon mountains, directly east to Damascus: another led southeast to Caesarea Philippi.

The former road passes over the mountains at a height of 6,000 feet and crosses the Leontes River on a natural rock bridge. This is perhaps the road which Jesus took, going, if not actually to Damascus, at least into that region, and thence south perhaps to Canatha, and westward again to the Sea of Galilee. If he followed the road to Caesarea Philippi, he must have passed thence somewhat southeast in order to come to the sea through the midst of the Decapolis. On the Decapolis, see par. 91. The incident of vss. 32–37 probably took place on Jesus' return into the vicinity of the Sea of Galilee; there is no suggestion that the man was a Gentile.

151. NOTES ON § 47, MATT. 15:29–31.—This general account of Jesus' activity on the east of Jordan corresponds in position to Mark 7:31–37, records Jesus' return to the Sea of Galilee, though without indicating the route; and in place of the healing of the deaf man mentions in general terms the healing of a multitude. It is not easy to account for the variation of the two accounts. The significant statement in vs. 31 shows that after his experience with the Syro-Phoenician woman, Jesus extended his ministry of healing to non-Jews.

152. NOTES ON § 48, MARK 8:1–9.—The location of this event is not definitely indicated further than that it was upon the shore of the sea (Mark 8:10; Matt. 15:39). The account may very likely be a second form of that of Mark 6:30–46.

153. NOTES ON § 49, MARK 8:10–21.—Vs. 10, "Dalmanutha": evidently a city on the shore of the Sea of Galilee, but not yet certainly located; perhaps most probably on the southeastern shore. Matthew has "Magadan," the location of which is equally unknown. Vs. 11, "seeking of him a sign from heaven": neither the teachings and the character of Jesus, nor his healing or other miracles, appealed to the Pharisees. It was the first of these that drew to Jesus his first and most

trusted disciples; the second attracted multitudes; but the Pharisees desired some wonderful visible portent from the heavens. Such a demand was most painful to Jesus, and he never responded to it. If he could not beget faith and win followers by his message and the natural impression of his life, it was useless to attempt to do it by signs from heaven (cf. Matt. 4:5–10; Luke 16:31). Matt. 16:2, 3 adds, according to some manuscripts, a reproof of the Pharisees and Sadducees for being unable to read the signs of the times, though knowing how to discern the face of the sky. They have probably been brought over from Luke 12:54–56, though they fit in here most appropriately. It is men's duty, Jesus implies, to interpret current events, to read in passing history God's message to them without asking for portents from heaven. In the condition of the Jewish people and in Jesus' own life was all the evidence they needed. It is an evil and adulterous (i.e., untrue to God) generation that demands signs (vs. 4). Matthew also adds the word "but the sign of Jonah," this whole verse being closely parallel to Matt. 12:39 (Luke 11:29). On the meaning of this sign, see par. 111.

Vs. 15, "the leaven of the Pharisees and the leaven of Herod": by leaven Jesus undoubtedly means, as Matthew says in 16:12, teaching, principles taught or exemplified, which, like yeast, tended to transform men's character into likeness to itself. Luke 12:1 calls the leaven of the Pharisees "hypocrisy;" but here Jesus probably has especially in mind the captiousness which they manifested in demanding a sign when they already possessed evidence enough. This spirit, still unhappily common, blinds the eyes and hardens the heart. The leaven of Herod is probably worldly, and especially political, ambition. Matthew has (vs. 6) the leaven of the Pharisees and Sadducees, not distinguishing the two and hence referring in general only to their evil influence.

154. NOTES ON § 50, MARK 8:22–26.—Vs. 22, "Bethsaida": presumably Bethsaida Julias, both because this is the only one that we are sure there was, and because in the next section we find Jesus going toward Caesarea Philippi, which is east of the Jordan. This is one of the two miracles recorded by Mark only, the other being that described in 7:32–37. Both occur in about the same region; in both Jesus takes the man apart from the people; in both he makes use of the spittle; in both he forbids the report of the incident. Now at least, though he will not refuse to heal, he does not wish attention drawn to him as a healer. As in the case of the Syro-Phoenician woman's daughter, compassion led him to overstep the limits which on other grounds he set for himself. And the fact is itself doubly significant. That he did not give healing the first place shows that he did not regard relief of suffering as the highest duty, or happiness, in the sense of comfort, the highest good. That, having chosen another work, and chosen wisely, he yet broke over its limits, reminds us how often our chosen task must be left that we may perform the one that is thrust upon us by loyalty to a great cause.

155. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Where is Tyre? Sidon? Phoenicia? (2) What do the words "Greek" and "Syro-Phoenician" in Mark 7:26 and "Canaanitish" in Matt. 15:22 mean? (3) What was the purpose of Jesus in this northern journey? (4) What conditions in Galilee led him to make it? (5) Tell the story of the Syro-Phoenician woman's daughter. (6) What principle respecting his personal mission did Jesus enunciate in connection with this event? (7) On what ground did he make an exception to his general rule? (8) What general and wide-sweeping principles are suggested in this conduct of Jesus?

(9) Trace the journey recorded in Mark 7:31. (10) What happened on Jesus' return to the region of the Sea of Galilee?

(11) What is the meaning of the Pharisees' demand for a sign from heaven? (12) Why was Jesus pained at their request? (13) Against what insidious errors did Jesus warn his disciples? (Mark 8:14 ff.)? (14) Express this warning in terms of our experience of today.

(15) Tell the story of the blind man at Bethsaida. (16) What principles, instructive for us also, did Jesus illustrate in his conduct in this and similar cases?

156. TOPICS FOR DISCUSSION.—

1. Why did Jesus at first limit his mission to Jews?

2. Did his experience with the Syro-Phoenician woman help Jesus to see that his mission was not limited to Jews?

3. How does an adopted program of service grow more extensive?

4. When does consistency cease to be a virtue?

5. What is the supreme argument for the reliability of the teaching of Jesus?

6. Can any doctrine be fundamental that cannot be experienced?

157. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Tyre and Sidon: the origin of the cities; the ethnographic relations of the inhabitants; their political status and religious condition in Jesus' day.

Smith, *Historical Geography of the Holy Land*, pp. 22–28; and *Bible Dictionaries*.

2. Jesus' thought concerning the limitations of his own mission.

3. Why Jesus healed the sick.

158. CONSTRUCTIVE WORK.—Write chapter xii of your "Life of Christ," indicating the route that Jesus followed, and bring out clearly the ends which he had in view at this time.

CHAPTER XIV

THOU ART THE MESSIAH!

§ 51. The Disciples Avow Their Conviction that Jesus Is the Messiah.
Matt. 16:13–20. Mark 8:27–30. Luke 9:18–21.

§ 52. Christ Foretells the Fate Awaiting Him.
Matt. 16:21–28. Mark 8:31—9:1. Luke 9:22–27.

§ 53. The Glory and the Tragedy of Christ: the Transfiguration.
Matt. 17:1–13. Mark 9:2–13. Luke 9:28–36.

§ 54. The Superiority of the Christ to His Disciples.
Matt. 17:14–20. Mark 9:14–29. Luke 9:37–43*a*.

§ 55. The Disciples Are Unwilling to Believe in the Death of the Messiah.
Matt. 17:22, 23. Mark 9:30–32. Luke 9:43*b*–45.

159. Notes on § 51, Mark 8:27–30.—Vs. 27, "into the villages of Caesarea Philippi": into the villages adjacent to Caesarea Philippi and belonging to its administration. The city of Caesarea Philippi lay at the foot of Mount Hermon on the site of what was formerly known as Panias, so called from the god Pan, to whom was consecrated a cave near by. From the side of the hill below this cave flows the river Banias, one of the three principal affluents of the Jordan. The city had been recently rebuilt by Philip, in whose tetrarchy it was, and renamed Caesarea in honor of Augustus; the name Philippi distinguished it from Caesarea on the coast in the tetrarchy of Antipas. It lay 1,050 feet above sea-level, while Hermon towered more than 8,000 feet above it. The journey from the Sea of Galilee was about twenty-five miles long, and involved

an ascent of about 1,700 feet. It led through territory predominantly Gentile in population. Like the preceding northern journey, it was evidently for retirement, not for preaching. Caesarea Philippi had been given the right of asylum and was thus a natural retreat for Jesus from his threatened dangers. "Who do men say that I am?" This is the first instance recorded in the gospels in which Jesus discussed with his disciples the matter of his names and titles. They had overheard, if not taken part in, the discussions among the people concerning Jesus; but he, though himself fully convinced, from his baptism, of his own Messiahship, had gone about his work of teaching and healing, apparently without formally discussing with the disciples or the people the question who he was. Now the time has come for an understanding with them on the question. Vs. 28, "and they told him saying, John the Baptist": cf. Mark 6:14. The existence of this opinion suggests how little Jesus had been known while John was still alive and at work. "Elijah": cf. Mal. 4:5; John 1:21. "One of the prophets": i.e., probably one of the line of prophets (cf. Mark 6:15). In Luke, both here (9:19) and in 9:8, this opinion is given in the form that "one of the old prophets is risen again," and Matthew mentions Jeremiah especially as one of whom some spoke. Vs. 29, "Peter answereth and saith unto him, Thou art the Christ." This is a deliberate assertion made after months of living and working with Jesus, which had deepened their knowledge of him and strengthened their love for him, despite the fact that he had not followed the career for which they looked in the Messiah. The core of their faith, which gave it moral significance, was the attraction of Jesus' personality for them. It held them steadfastly to him while he lived a life so very different from their conception of what the career of the Messiah was to be (cf. Bruce on Matt. 16:22). That they were still under the influence of the current dreams

of a glorious Jewish kingdom (cf. Acts. 1:6) and far from fully apprehending and accepting Jesus' conception of Messiahship the next section shows. Vs. 30, "and he charged ["warned"] them that they should tell no man of him." Neither the people at large nor the out-and-out opponents of Jesus, who held unchanged their theories of what the Messiah should be and lacked the moral sympathy with Jesus which bound the Twelve to him, nor even the outer circle of true disciples, who had passed through no such experience of intimate acquaintance with Jesus as these twelve had had, were yet prepared for an announcement of Jesus' Messiahship. They would all have interpreted it according to their own conception of Messiahship, and would have undoubtedly endeavored to commit Jesus to a policy of revolution.

160. NOTES ON § 51, MATT. 16:13–20.—Vs. 16, "the Christ, the Son of the living God": an expansion of the briefer confession as given in Mark, "the Christ." Luke, probably under the same impulse to make Peter's reply more precise and more impressive, says "the Christ of God." The meaning remains substantially the same. On the expression "Son of the living God" see par. 21. Vss. 17–19 are peculiar to Matthew. Vs. 17, "for flesh and blood ["human nature"] hath not revealed it unto thee": This confession of Peter was not the outcome of any agreement between Jesus' acts and what Peter, with his Jewish preconception, expected the Messiah would do. It looked to the future: Jesus would yet do what the Messiah, according to current ideas, should do. This reading of the future, mistaken though it was, sprang from a realization of the true supremacy of the personality of Jesus. Such a valuation could not be expressed in terms of "prophet." Only the word "Messiah" could express the disciples' estimate of their Master. Such insight sprang from spiritual sympathy alone. Vs. 18, "thou art Peter [*Petros*], and upon this rock

[*petra*] I will build my church": If Jesus spoke in Aramaic, he doubtless said Cephas in both cases (cf. John 1:42), and no stress is to be laid on the difference between *Petros* and *petra*. The strength of his conviction that Jesus is the one to do the messianic work makes Simon a rock, and it is on him as possessing such a conviction that Jesus will build. The statement pertains primarily to Peter personally, but by implication to all of like confidence in Jesus as the revealer of the way of salvation. The expression "build my church" refers to the establishment and future development of a new community.

"Shall not prevail against it": it shall never be destroyed, nor shall it be defeated in the conflict with Satan and death. Hades was the term used for the world of death, figuratively speaking, its gates open to receive and hold fast the deed. This last they shall never do for the church of Jesus Christ. Vs. 19, "and I will give unto thee the keys of the kingdom of heaven": language, like that of the whole passage, highly figurative. The kingdom, like the church, is conceived of under the figure of a building; only now Peter is represented, not as a foundation stone, but as a porter, or steward. As a believer in the Messiahship of Jesus he can help men by his teaching to enter the Kingdom of God. Upon him will rest a great responsibility in the announcement of the terms of the Gospel, the conditions of membership in Christ's kingdom. "And whatsoever thou shalt bind on earth," etc., "binding and loosing" are Jewish expressions for authoritative teaching. Now that the disciples were clear that Jesus was the Christ, they might be supposed to be prepared to become reliable representatives of his mission and message.

161. NOTES ON § 52, MARK 8:31—9:1.—Vs. 31, "And he began to teach them that the Son of man must suffer many things": immediately upon his disciples' clear admission of his Messiahship, Jesus begins to teach them what he conceives

to be his true character. He must suffer. Having grasped the one truth, they must begin to learn the other. "And be rejected by the elders, and the chief priests, and the scribes, and be killed": it is now at least entirely clear to Jesus that there is no hope of the nation's accepting him, and that the accomplishment of his mission must be, not only through suffering, but through death. And this the disciples, too, must learn. "And after three days rise again": Just as clear as it is to Jesus that he must die, so is it also that death cannot triumph over him. God can neither forsake his Son, nor cut him off from the accomplishment of his work (cf. Matt. 16:18). Death, necessary and inevitable, involves nevertheless only a brief interruption of his work. Vs. 32, "Peter took him, and began to rebuke him" (cf. Matt. 16:22): That Peter should venture to reprove Jesus is surprising, but not that he found it difficult to accept Jesus' announcement of his death. Affection for Jesus and his just confessed faith in Jesus' Messiahship both made such acceptance difficult. The Jews of Jesus' day believed, not in a suffering, but in a triumphant, Messiah, and least of all in one whom his own nation should reject. To Peter, sharing still the ideas of his people, Messiahship, so far from involving rejection and death, excluded them. Cf. John 12:34; Luke 24:20, 21, 26. Vs. 33, "get thee behind me, Satan": This suggestion of Peter sprang from a current belief that might easily have been exploited by Jesus in the way of revolution. It was a temptation. Jesus would gladly believe that his work could be accomplished without rejection and death. But he puts the temptation instantly away. "Thou mindest not the things of God" ["you do not side with God"]: your thoughts are still those of a revolutionist. Vs. 34, "if any man would come after me": be my follower, disciple. "Let him deny ["disregard"] himself": an expression of far deeper significance than our ordinary use of "self-denial"

would suggest. To deny one's self is to cease to make one's own interest and pleasure the end of life, and one's own will the law of life, and in place of these to follow Jesus in making love the law of action (John 4:34; 5:30; Mark 3:35), and the well-being of men the end of life (Mark 10:42–45). "And take up his cross and follow me": indicates the extent to which Jesus' disciples are to carry their self-devotion. To take up the cross and follow him is to be ready, as he was (vs. 31), to lay down life itself in obedience to the will of God and for the good of men. It must not be overlooked that these words (vs. 34, first part) apply not only to the Twelve, but to all who would follow him. Jesus lays down as conditions of discipleship the acceptance of the same principles of life which he followed, carried to the same extent. In this as in other respects he was the Son of man, the type of his kingdom. Vs. 35, "for whosoever would save his life shall lose it": the word "life" is perhaps suggested by the reference to dying, and saving life is primarily trying to escape death. But with physical life is included all those powers, opportunities, and possibilities which life brings. One who tries to hoard these, hold them for himself, in reality wastes them, throws them away; escaping death he wastes and loses life. "And whosoever shall lose his life": whosoever shall unreservedly pour out his life's energies, if need be, to the extent of death. "For my sake and the Gospels": in devotion to me, for the promotion of the ends for which I gave my life, and for the advancement of the Gospel, that is, for the salvation of men. This is a most important qualification. It makes all possible difference for what ends one pours out his life; not all losing of life is saving it. "Shall save it": not shall escape death, but shall, making the highest use of life's energies and power, in truth preserve it from waste and destruction. There is no immediate reference to length of life, or even to immortality; the thought of Jesus

is moving on a higher plane than this. He is speaking, not of continued existence, but of the true use to be made of this mysterious *life*, with all its powers and possibilities, with which each of us is endowed. But that he who has made the best use of life should thereby cease to exist is itself almost unthinkable. Vs. 36, "For what doth it profit a man ["what good does it do a man"] to gain the whole world and forfeit his life?" In this verse Jesus appeals to legitimate self-interest, to the noble desire to make the highest use of one's self, to realize one's own highest possibilities. "Life" is just exactly that self; nothing that a man can *get* can compensate for the destruction of this self, the waste of one's life-energies, the corruption of one's own nature. Vs. 37, "for what should a man give"; rather, what shall he give, what is there that he can give? When once life is wasted, there is nothing with which, though a man possess the world, it can be brought back; and without it everything else is worthless.

Vs. 38, "For whosoever shall be ashamed of me and of my words": goes back to the thought of giving up life for Jesus' sake (vs. 35), and the temptation, which this suggests, to forsake him rather than risk one's life. "When he cometh in the glory of his Father with the holy angels": a use of the apocalyptic hope of the time to express Jesus' confident faith that his death was not defeat either for himself or for the kingdom; he would return in triumph (cf. Mark 13:26, 27), and then the unprofitableness of saving one's life by denying Christ would appear. The words added in Matthew, "and then shall he render to every man according to his deeds" (16:27), emphasize the element of judgment in this future coming. Cf. Matt. 3:12. Chapter 9, vs. 1, "shall in no wise taste of death, till they see the Kingdom of God come with power": a distinct prediction that in the lifetime of some then present the Kingdom of God should come. Matthew's expression, "till

they see the Son of man coming in his kingdom," shows that in the thought of the early church, if not also in the language of Jesus, the coming of the kingdom and the coming of the Son of man were the same thing. It is not improbable that these words attributed to Jesus are traceable to the tendency of the early church to attribute its beliefs and hope to Jesus. A comparison of the various accounts of this conversation will illustrate this tendency.

162. NOTES ON § 53, MARK 9:2–13.—Vs. 2, "after six days": Luke's "about eight days" also means a week; spent perhaps in talking over these two great thoughts, Jesus' Messiahship and his suffering, both in a sense new to the disciples, and to them irreconcilable. "Peter and James and John": cf. Mark 5:37; 14:33. "Into a high mountain": We naturally think of Hermon, towering snow-capped above Caesarea Philippi. Tabor is the traditional site, but probably not the true one. There is no intimation of a return to Galilee after Peter's confession; and the top of Tabor was probably fortified at this time. "Transfigured before them": changed in appearance; how, must be gathered from the context. Matthew adds, "his face did shine as the sun." Luke, who throughout this narrative shows the use of other sources than Mark alone, adds that Jesus went to the mountain to pray, and that it was while he was praying that this transformation of his appearance took place. Vs. 4, "Elijah with Moses . . . . talking with Jesus": Luke adds what the context in Mark suggests, that they "spake of his decease [departure] which he was about to accomplish at Jerusalem"—language which presents Jesus' death, not as a fate which he could not escape, but as an achievement, a task, which he was voluntarily to accomplish. Vs. 5, "Peter answereth and saith": Luke mentions that disciples were borne down with sleep, but having waked (or perhaps, as in the margin of R.V., having kept awake) saw his

glory and the two men with him, and that Peter spoke the words following as Moses and Elijah were about to leave. "Rabbi, it is good for us," etc.: Peter's motive is evidently to prolong the delightful experience, and so he proposes to erect booths in which Jesus and his heavenly visitors can lodge. Vs. 7, "a voice out of the cloud, This is my beloved Son; hear ye him": it is in this voice that the experience culminates. If their faith in Jesus as the Messiah had been shocked by his announcement of his death, the appearance of Moses and Elijah, the representatives of the law and the prophets, talking with their Master, was calculated to restore that faith, while it at the same time reaffirmed the certainty of his death; but more convincing still in both directions is the heavenly voice, assuring them that Jesus is the Father's beloved Son, and bidding them believe whatever he may tell them. Vs. 8, "saw no one any more save Jesus only": with the passing of the voice the vision ended.

In endeavoring to form a conception of the full meaning of this account it is well that it was customary to dramatize beliefs. The account at least indicates that on the side of the mountain the disciples came to a new conviction that Jesus was the Christ. The death of the Christ, so the church came to see, was forecast by the law and the prophets.

Vs. 9, "charged them that they should tell no man," etc.: it is still with his disciples alone that Jesus is working; they must be prepared for his death; on the foundation of their faith, strong even if unintelligent, he will build a structure of instruction. In others there is no such foundation to build on. Vs. 11, "Elijah": the seeing of Elijah on the mount calls up, in connection with the thought of Jesus' Messiahship, the old question about Elijah preceding the Messiah. Jesus interprets the prediction (Mal. 4:5) as fulfilled in John the Baptist, and points out also the Old Testament passages which look

toward his own rejection and sufferings. Vs. 12, "restoreth ["reforms"] all things": the use of such a phrase as this to describe the work of John should keep us from overliteralism in interpreting biblical language.

163. NOTES ON § 54, MARK 9:14–29.—Vs. 17, "a dumb spirit": i.e., one that rendered the boy dumb. Matt. 17:15 describes the boy as epileptic, and the symptoms as given in Mark correspond with this. Vs. 19, "O faithless generation" ["O you unbelieving people!"] addressed to the disciples, reproving them for their lack of faith, possession of which would have enabled them to cure the boy. So at least Matthew understands the matter (vss. 19, 20). Vs. 23, "if thou canst" ["if there is anything you can do"]: the words of the man reprovingly repeated by Jesus, implying that the difficulty is not in his own *ability*, but in the man's faith. Vs. 29, "this kind can come out by nothing save by prayer"; Matthew has it, "Because of your little faith," to which is added a saying concerning the power of faith much like Mark 11:23, where it is associated with prayer, and Luke 17:6. The more difficult the task, the more necessary is prayer, by which we enter into fellowship with God and acquire his power.

164. NOTES ON § 55, MARK 9:30–32.—Vs. 30, "passed through Galilee": made a journey from the mountain of transfiguration to some point in Galilee, probably Capernaum (vs. 33). "Would not that any man should know it": still intent, not on evangelization, but the instruction of the Twelve. Vs. 31, "the Son of man is delivered up": i.e., is to be. The frequent theme of his teaching in these days.

165. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Where is Caesarea Philippi? What is its distance from the Sea of Galilee? (2) What was the purpose of Jesus' journey into this region? (3) What questions did Jesus ask his disciples on the way, and what were their answers? (4) What

was the central and permanent element in the disciples' faith in Jesus? (5) What answer of Jesus to Peter is recorded by Matthew? Explain its meaning.

(6) On what subject did Jesus begin immediately after this to instruct his disciples? (7) What intimations of his death have we already met? (8) Why was Peter unable to accept Jesus' statement on this matter? (9) How did Peter's protest affect Jesus? (10) What great principle respecting discipleship did Jesus set forth at this time? Explain the meaning of his words (Mark 8:34). (11) Do these principles and instructions apply to the Twelve only, or to all followers of Jesus in all times? (12) What kind of life would the principle of Mark 8:34 require us to live today? (13) Tell the story of the transfiguration. (14) What was this experience intended to do for the disciples? (15) Is it to be supposed that it had any value for Jesus himself? If so, what? (16) Why did Jesus bid them tell no man of this event? (17) Explain the question of the disciples about Elijah, and Jesus' answer.

(18) Tell the story of the epileptic boy. (19) What lesson did Jesus teach the boy's father? (20) Of what lesson to the disciples did he make this event the occasion? Suggest modern applications of it.

(21) On what subject did Jesus continue to teach his disciples as he passed through Galilee?

166. TOPICS FOR DISCUSSION.—

1. Did Peter expect that Jesus would be the sort of Messiah he was?
2. Does faith in Jesus demand correct theological beliefs?
3. Is the story of the Transfiguration history or symbol?
4. Why did Jesus have more power than his disciples?
5. Why did Jesus expect to be killed?
6. Is duty always a call to sacrifice?

7. Can economic injustice be excused by saying that "business is business?"

167. SUPPLEMENTARY TOPICS OF STUDY.—

1. Caesarea Philippi, and the region of Mount Hermon.

G. A. Smith, *Historical Geography of Palestine;* and other works on geography.

2. The faith of Jesus' disciples; its constant element; its varying phases.

Rhees, *Jesus of Nazareth*, §§ 155–60.

3. The conditions of discipleship as set forth by Jesus, and their application to life today.

168. CONSTRUCTIVE WORK.—Write chapter xiiii of your "Life of Christ," following the outline indicated by the sections, and taking pains to bring out very clearly the significance of the new teaching of Jesus and the relation of Jesus to his disciples, in some respects also new.

CHAPTER XV

CHARACTERISTICS OF A FOLLOWER OF THE MESSIAH

§ 56. Regard for the Feelings of Others.
Matt. 17:24–27. [Mark 9:33*a*.]

§ 57. Simplicity, Tolerance, and a Forgiving Spirit.
Matt., chapter 18. Mark 9:33–50. Luke 9:46–50.

169. Notes on § 56, Matt. 17:24–27.—Vs. 24, "Capernaum": see par. 67. "They that receive the half shekel": i.e., those who collected the tax of about 30 cents paid by every Jew above the age of twenty for the support of the temple. These collectors are not to be confounded with the publicans; the latter collected money for the government. "Came to Peter": who was evidently (vs. 25) not with Jesus. Vs. 25, "He saith yea": showing that Jesus had been in the habit of paying the tax. But Peter spoke without appreciating an important matter involved in his answer, viz., the relation of Jesus as the Christ to Jewish institutions. This Jesus now makes clear (1) by the questions of vs. 25, and (2) by the concession of vs. 27. The point of the questions is that, by reason of his unique relation to the Kingdom of God, he and his immediate followers are by right free from paying the tax. Not the subjects of the kingdom, but the household of the king, are free from taxes. Vs. 27, "Lest we cause them to stumble": i.e., hinder the Jews from entering the kingdom by causing them to think of Jesus as opposed to the temple service. Jesus here illustrates a fixed principle of all reforms, viz., the avoidance of actions which are not absolutely essential for the success of the reform, and which, because easily misunderstood,

and so arousing prejudice, would make it more difficult for others to join in a good movement. He thereby illustrates in himself the humility which in the next chapter he teaches his disciples. Though greater than the temple, he pays the temple tax, that he may not put a hindrance in the way of others accepting him. Why the tax was not paid for all the disciples is a matter of no moment.

The coin in the fish's mouth is probably either an oriental expression for the value of the fish caught, or a modification of words of Jesus which themselves had that meaning. That a coin was literally so found is not said.

170. NOTES ON § 57, MARK 9:33–50.—Vss. 33–37. Luke states, what Mark implies, that the occasion of the words of Jesus was the selfish discussion among the Twelve as to who should be greatest, i.e., have the most influential and honorable position in the kingdom which they believed Jesus would inaugurate. That they were ashamed of it appears in vs. 34, and that Jesus judged their spirit to have justified the most express correction appears in vs. 35. "If any man would be first": either a warning that he who (selfishly) desires the first place will find himself in reality at the bottom, or more probably an instruction that if one desires to be really first he can attain this only by becoming servant of all. Jesus was often obliged to correct selfish ambition in his immediate followers, who could not disabuse their minds of their preconceptions as to the Kingdom of God and the work of the Messiah. See Matt. 20:26, 27; 23:11; Mark 10:43, 44; Luke 22:26. Vs. 36, "took a little child": a type of all that is unaggressive and unimportant in society. Vs. 37, "in my name": The motive of one's act gives the importance to the person one receives. One does not need to be important to be the representative of a great man. The humblest child could serve as such a representative of both Jesus and God. Hence there was no

need of the disciples' struggling after pre-eminence, for their greatness would never lie in the honors and leadership they wanted, but in the fact that they would be received as the representatives of Jesus and God, and this honor the smallest child could share with them.

Vss. 38–41 are of the nature of a parenthesis containing an incident suggested by the teaching as to representing Jesus and God. "Master, we saw," etc.: Evidently the work of Jesus had attracted wide attention. "In thy name": Was he a disciple of Jesus? The Twelve thought not, and so rebuked him. "Forbid him not" ["Do not tell him not to do so"]: note the catholicity of Jesus as well as his confidence in humanity. Vs. 40 gives the opposite hemisphere of the truth stated in Matt. 12:30; but it should be noticed that this is said of one who evidently had some loyalty to Jesus and was actually engaged in benefiting others, not of one who is simply inactive. Vs. 41; compare Matt. 10:42.

Vs. 42 is closely connected in thought with vs. 37. "Little ones": i.e., children. "Cause to stumble": by intentionally making the Christian life more difficult to live. "It were better": indicating the dreadfulness of the sin of inducing a good man to do evil. Vs. 43 (see also vss. 45 and 47, and cf. Matt. 5:29, 30) sets forth the importance of choosing the highest good in life. It is better to lose a very valuable member of one's body than to let it cause one to do evil. Jesus is, of course, speaking thus strongly, not to establish a rule in life to be literally obeyed, but to convince people of the supreme worth of purity and godliness. "The unquenchable fire": a figure to express the fierceness and the continuance of the spiritual suffering of the one who chooses to cherish that which makes to his moral hurt. Vs. 48, "Their worm," etc.: another figure of suffering. Vss. 49, 50. Salt in these verses is the symbol of self-sacrifice which every disciple of Jesus must be ready

to practice, and which is indispensable if men are to live together helpfully, and especially if they are to compose the Kingdom of God. Not the selfish ambition of vs. 34, but love that serves and is ready to let another surpass one if necessary, is the preserver of true social life. In a society thus "salted" there will be peace (vs. 50).

171. NOTES ON § 57, MATT. 18:1–35.—Vss. 1–5 are not quite identical with Mark 9:33–37, but emphasize the duty of one's possessing the child nature, especially (vs. 4) the child's lack of selfish ambition to be greater than others. Cf. Mark 10:15; Luke 18:17. Vs. 10, "Their angels," etc.: an instance in which Jesus employs the current thought and expressions of his day to enforce a deep spiritual truth, i.e., that the pure in heart and humble in spirit are especially near to God.

Vs. 12 introduces a collection of sayings either not contained in the other gospels or introduced under different circumstances. In grouping them, the first gospel characteristically brings teachings of mercy and tenderness into immediate connection with those full of severity. The point of the parable of the lost sheep is the joy of its owner over the recovery of that which might seem to be possessed of comparatively little or almost no value. So in God's eyes the "little one," i.e., the humblest person who has come to him as a son, is received with joy. Anything else would not be in accord with a father's heart (vs. 14). Vs. 15. Here begins a section dealing with the exercise of the Christian spirit of forgiveness. There is first described the method to be followed; then the extent to which one should forgive is stated; and finally the duty to forgive is illustrated by a parable. "Brother": the reference is primarily to a member of the kingdom, but one is to be just as forgiving to one's enemies (Matt. 5:45). Vs. 17, "the church": the entire body of the brethren as distinct from the

two or three of vs. 16. "Let him be unto thee as the Gentile and the publican": i.e., have nothing more to do with him; the understanding being, of course, that, if he repent and attempt a reconciliation, one should immediately restore him to one's friendship. This saying does not refer to ecclesiastical excommunication, but to the severing of personal relations with one who is obstinately irreconcilable. Vs. 18, see Matt. 16:19 and par. 160. Vss. 19, 20 emphasize the power of Christian harmony. Two good men are more likely to pray for the right things after discussion has led to agreement; and especially when they are directed by the spirit of Jesus (vs. 20). These verses are not to be understood as teaching that God has given up the right of decision as to what men need. The thing asked must be in accord with his will far more than in accord with that of the person or persons offering the prayer.

Vss. 21, 22. The number suggested by Peter seemed to him large, for the rabbis seem to have set three as the limit but the reply of Jesus practically removes all limit to forgiveness. And when could a loving heart refuse to forgive? Vs. 23, "Therefore the kingdom of heaven is likened," etc.: i.e., that is characteristic of the kingdom which is also characteristic of the king in the parable. "Therefore" connects the parable with the insistence upon a readiness to forgive. The present parable belongs to the class of those which enforce a duty. (Cf. vs. 35). That being the case, it is not necessary to interpret each detail, but rather to discover the one important analogy. This is found in the fact that the king made his forgiveness of his debtor dependent upon the latter's forgiveness of the man who owed him. The teaching, therefore, is obvious (vs. 35): a forgiving spirit is an indispensable prerequisite for one's being forgiven by God. Vs. 24, "ten thousand talents": at the least calculation, twelve million dollars. And yet the debtor was freely forgiven—until he showed a want of a simi-

lar generosity in refusing to grant an extension of time to a wretch who owed him about twelve dollars (vs. 28). Vs. 34, "tormentors": is only a piece of literary detail. The action of the king may have been in accordance with contemporary methods of punishment, but it is none the less an act of tyranny and cannot exegetically be referred to God.

172. CHARACTERISTICS OF THE THIRD PERIOD OF THE GALILEAN MINISTRY.—This third period of the Galilean ministry, so-called, is largely spent in journeys which carried Jesus into regions north of Galilee, and outside of Jewish territory; to which is also added a journey to Jerusalem. The inclusion of the period in the Galilean ministry is justified by the fact that only at its close did Jesus finally give over work in Galilee, and set his face toward Jerusalem (Mark 10:1; Luke 9:51).

John, chapter 6, may show why Jesus was constrained to withdraw to so great an extent from Galilee. When the multitude which one day was ready to compel Jesus to be their king is the next day reluctantly convinced that his aims are wholly spiritual, that he will not exercise his supernatural power for the furtherance of worldly and selfish ends, many of them turn their backs upon him. If this multitude represents the people of Galilee, it is evident that, for the present at least, evangelization cannot be further prosecuted in this region. The truth has won its own and repelled the rest. The attitude of the scribes and Pharisees as it appears in Mark 7:1–23 points in the same direction.

From this fact, too, it is evident that the time of Christ's suffering cannot be far distant; and for this the disciples must be prepared. The long northern journeys not only provide a way of escape from Galilee, but afford opportunity for teaching the disciples, clarifying their thoughts and preparing their minds for what is speedily to come to pass. To this purpose

are related the confession of Peter, Jesus' announcement of his sufferings, death, and resurrection, and the transfiguration. The faith of the apostles, which has endured the shock of opposition and defection on the part of the people (John 6:66–71), and which had risen to the point of a deliberate and explicit acknowledgment of Jesus' Messiahship (Matt. 16: 13–20), yet recoils from the announcement that Jesus must die (Matt. 16:21, 22).

The two ideas, divine Messiahship and death at the hands of the leaders of the nation, were to the disciples irreconcilable. Yet it was needful that their faith accept both. And this is dramatically and symbolically set forth in the account of the transfiguration. Returning from the mountain toward the Sea of Galilee, Jesus repeats the prophecy of his death. Though even now not fully comprehending his meaning, they yet perceive enough to be deeply sorrowful and no longer to contradict.

Of the three features which were mentioned as characterizing the second period of the Galilean ministry—active evangelization, organization of the kingdom, instruction of the apostles—it is evident that the third is most prominent in the present period. If we should characterize each of the three periods of the Galilean ministry by the relation of Jesus to the Twelve, they might be designated thus: first period, the gathering of the apostles; second period, the instruction of the apostles respecting the nature of the kingdom and the training of them in the work of evangelization; third period, the beginning of the preparation of the apostles for the departure of Jesus.

As respects the attitude of the authorities to Jesus, this is evidently in the main one of dormant opposition. In Galilee Jesus avoids conflict, yet when he tests the temper of the people he finds it unchanged (Mark 8:11).

173. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What was the "half-shekel"? (2) Had Jesus been opposed to the temple and its worship? (3) What position as regards the temple does he by implication assume? (4) As a reformer, did Jesus always begin with the destruction of abuses? (5) What evil was there in the ambition of the disciples to be first in the Kingdom of God? (6) What does Jesus teach as an evidence that a man is friendly to him? (7) What is meant by causing one "to stumble"? (8) What is meant by "having salt in one's self"? (9) How does Jesus teach we should treat a brother who has done us harm? (10) How far should one go in forgiving one who wishes forgiveness? (11) Tell the story by which Jesus illustrated the duty of our possessing a forgiving spirit. (12) What is meant by the power to bind and loose?

174. TOPICS FOR DISCUSSION.—

1. Did Jesus make compromises?

2. Does the use of an illustration argue approval of its elements?

3. What is the moral worth of the saying "I can forgive but I cannot forget"?

4. Can the state put into operation the teaching of Jesus as to forgiveness?

5. What would you say of a man who asked to be forgiven seven times a day?

6. Does forgiveness wait upon repentance?

7. Can we distinguish between personal forgiveness and support of criminal law?

8. How far should we respect the mistaken views of others?

175. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Instances in which Jesus has used unjustifiable acts in ordinary life to illustrate his teachings.

2. How did Jesus in his own life illustrate his teaching as to forgiveness?

3. What sort of ambition would Jesus approve?

4. How the temple and its services were financed.

176. CONSTRUCTIVE WORK.—The student should write chapter xiv for his "Life of Christ," stating accurately the teaching of Jesus (1) upon selfish ambition, (2) upon forgiveness.

177. REVIEW QUESTIONS ON THE GALILEAN MINISTRY.—(1) Into what three parts is the Galilean ministry divided? (Name the terminal events as given in the part titles.) (2) Give the chapters or the sections, or the chapters and the sections, of the first of the three periods. (3) Of the second. (4) Of the third. (5) Name the events of the first period which are most important and characteristic. (6) Of the second. (7) Of the third. (8) Describe Jesus' situation at the beginning of the Galilean ministry as respects disciples, reputation, attitude of the people, attitude of the leaders of the people. (9) Characterize by its salient features the first period of the Galilean ministry. (10) The second. (11) The third. (12) Describe Jesus' situation at the end of the first period, at the end of the second, at the end of the third. (13) What was the general result of the whole ministry in Galilee?

PART VI

LAST PERIOD OF PUBLIC TEACHING, FROM THE FINAL DEPARTURE

FROM GALILEE UNTIL THE ARRIVAL AT JERUSALEM AT THE PASSOVER

CHAPTER XVI

THE LAST PHASES OF THE PUBLIC MINISTRY

§ 58. The Departure from Galilee.
Matt. 19:1, 2. Mark 10:1. Luke 9:51–62.
Matt. 8:[18] 19–22.

§ 59. The Mission of the Seventy.
Matt. 11:20–30. Luke 10:1–24.

§ 60. Gaining Eternal Life through Love.
Luke 10:25–37.

§ 61. Jesus as a Guest.
Luke 10:38–42.

178. The Records of the Period.—The final period of public teaching, often called that of Perean ministry, is bounded by the departure from Galilee recorded in Matt. 19:1; Mark 10:1, and Luke 9:51 on the one side, and on the other by the arrival at Jerusalem, likewise recorded by all three (Matt. 21:1; Mark 11:1; Luke 19:29), as well as in John 12:12. In length, however, the several records vary greatly. Mark's account of events between the departure from Galilee and the arrival at Jerusalem comprises but one chapter, the tenth. Matthew's follows Mark's closely, adding some material, chiefly that of 20:1–16. Luke's record, on the other hand, covers ten chapters, from 9:51—19:28, of which only 18:15–43 is paralleled in Mark. A fraction of the remainder is paralleled in Matthew, but in the latter Gospel is assigned, not to this period, but to the Galilean ministry and passion week. This whole portion of Luke has the appearance of being a collection of events and teachings largely without reference to their order. Very probably, with the exception of the portions

which are parallel to Mark, it constituted one of his documentary sources, introduced here entire. Though there is no better order in which to study these events than that in which Luke has given them, yet the student is scarcely warranted in laying any stress on the order of succession. The arrangement of them must be in large part conjectural. It is possible to affirm confidently no more than that there was in all probability a considerable interval between the departure from Galilee and the final arrival in Jerusalem, which was occupied by Jesus in the evangelization of the regions not yet reached, the instruction of the disciples, and controversy with the Jerusalem leaders.

179. NOTES ON § 58, LUKE 9:51–62.—Vs. 51, "that he should be received up": leave the earth for heaven; the corresponding verb is used, in Mark 16:19; Acts 1:2, 11, 22, of the ascension. "Steadfastly set his face to go to Jerusalem": set out with fixed purpose to go to the city where he knew that he must die (Matt. 16:21; 17:22, 23). Vs. 52, "a village of the Samaritans": Evidently therefore it was his intention to make his journey, in part at least, through Samaria. Mark 10:1 says, "cometh into the borders of Judea and beyond Jordan," an expression which covers the whole period from the departure from Galilee till the arrival at Jerusalem, and distinguishes Judea from Perea ("beyond Jordan"). Matt. 19:1, omitting the "and" of Mark, limits the statement to the journey through Perea. Neither Matthew nor Mark mentions the Samaritan incident. Luke evidently has independent sources. "To make ready for him": provide him a place of lodging, etc.; cf. Mark 6:10; Jesus was evidently traveling with quite a company. On vss. 53–56, cf. Mark 6:11; Matt. 10:23.

Vs. 58, "the Son of man hath not where to lay his head": a homeless wanderer, made so, however, not by absolute poverty, but by the necessities of his mission, a fact of which

Jesus would be especially conscious at this moment, when he had left Galilee behind, and had been repulsed from a Samaritan village. Vs. 59, "suffer me first to go and bury my father": We naturally assume that the father was lying dead. But it may be that the man meant to ask permission to remain at home while his father lived, and only after his death to follow Jesus. What circumstances of the man's state of mind or of Jesus' plan justified Jesus' seemingly stern answer we cannot tell. The general meaning is in any case clear; the Kingdom of Heaven always has the first claim, and there are circumstances which render the duty of preaching the kingdom so imperative that not even the otherwise imperative duty of showing respect to one's aged or deceased parents can stand in the way of such service. Lesser duties can be left to those who have heard no such voice of duty—those who are still spiritually dead. Vs. 61, "to bid farewell to them that are at my house": to linger a little longer before taking the final step, the outcome of which would probably have been that his resolution to follow Jesus would have disappeared. To the first of the three disciples, who was in danger of taking impulsively a step the significance of which he had not considered, Jesus points out the cost and seriousness of discipleship; to the second, its paramount claims; to the third, the danger of irresolution and the need of prompt decisive choice.

Matthew also contains two of these three incidents, but places them in the midst of the Galilean ministry, as Jesus returns from the country of the Gadarenes. This he doubtless did to bring them into the chapter which emphasizes the authority of Jesus.

180. NOTES ON § 59, LUKE 10:1–24.—Vs. 1, "seventy others . . . . two and two . . . . into every city and village whither he himself was about to come": This sentence makes it clear that Jesus planned an extensive evangelistic tour, in-

tending himself to visit not less than thirty-five towns, probably many more. Where these towns were Luke does not say, other than that they were between Galilee and Jerusalem. Probably many, perhaps most, of them lay in Perea, as Matthew suggests, or in Judea and Perea, as Mark implies. Perea was the one territory inhabited by Jews in which Jesus had as yet done little or no work. Knowing that the end of his life is near, he plans a tour which shall reach as fully as may be the one remaining district of Palestine. This event, therefore, gives character in large part to the whole period. On vs. 2, see par. 135. Vss. 3–12 are very similar in general purport to the instructions to the Twelve given in Mark 6:8–16. See § 42 and pars. 134, 135. The most notable peculiarity of this passage (taken up, however, by Matthew in his chapter 10) is the latter half of vs. 7, "the laborer is worthy of his hire," on which compare I Cor. 9:14 with its context, and I Tim. 5:18. Vss. 13–16 (parallel to Matt. 11:20–24), the woes upon the cities that did not receive him, Chorazin, Bethsaida, and Capernaum, illustrate both how much of the activity of Jesus is not specially recorded in the gospels, and how supreme an emphasis he put upon the significance of the message which he brought. They who rejected Jesus were probably holding the current nationalist expectations of the victory of the Messiah, and were, like Jerusalem, to suffer the miseries that came in the war of 66–70 A.D.

Vs. 17, "and the seventy returned": not necessarily or probably all at once, but in pairs from time to time. Vs. 18, "I beheld Satan as lightning fallen": rather "beheld Satan fall like a flash of lightning"; a highly figurative expression for his foresight of the overthrow of Satan's dominion in the world. Again we have a reference to the thought of Jesus—the triumph of the Kingdom of God over that of Satan. Vs. 20, "that your names are written in heaven": i.e., that you

are the accepted children of God; this fundamental fact is far more than the possession of a particular form of power.

Vs. 21, "didst hide these things from the wise and understanding": These words must not be separated in thought from those which follow. The fact in which Jesus rejoices is that not wisdom and learning are requisite for the reception of the gospel message, but his thankfulness is based simply on the fact that events showed what was good in God's sight—a thing which he accepted in faith. Cf. Matt. 13:52. Vs. 22, "all things have been delivered unto me of my Father," etc.: a most notable saying of a kind common in the Gospel of John, but rare in the other gospels, attested here by its presence in Matthew and Luke.

Vss. 23, 24 (found also, except for the introductory sentence, in Matt. 13:16, 17) emphasize the peculiar privilege which the disciples enjoyed in having this revelation.

Matt. 11:28–30 adds to the material common to both evangelists words which for centuries have brought peace to burdened hearts. When Jesus uttered them, we have no certain means of knowing; but of how little consequence that is compared with the words themselves!

Note the mingling of the severe and gentle sides of Jesus' character in the Gospel. His faith in God's wisdom and love can be had by all those who make him their Master.

181. NOTES ON § 60, LUKE 10:25–37.—Vs. 25, "a . . . . lawyer": a scribe. "Tempted him": put him to the test, not necessarily maliciously. Vs. 28, "this do, and thou shalt live": shalt inherit eternal life (see vs. 25). Vs. 30, "fell among robbers": This road is still infested with robbers. Vs. 34, "pouring on them oil and wine": the usual remedies then for such injuries. Vs. 35, "two pence": two denarii. The parable (for such it is in effect, even if the incident actually occurred as related) answers the question, Who is my neighbor, whom

I am to love as myself? the answer being, in effect, that my neighbor is anyone whom it is in my power to help. Vs. 37, "go thou and do likewise": i.e., if you would inherit eternal life, love your neighbor as yourself, count him as neighbor whom you can help, and show your love in readiness to help. He who does this shall inherit eternal life. This is the same standard that is set up in the Sermon on the Mount, and here as there it is the standard, not the power by which it is to be attained, or which Jesus speaks.

182. NOTES ON § 61, LUKE 10:38–42.—Vs. 38, "a certain village": Cf. John 11:1. Vs. 39, sat at the Lord's feet": as a pupil. Vs. 41, "cumbered," etc.: worried and anxious with her efforts to entertain Jesus elaborately. Vs. 42, "but one thing is needful" ["our wants are few, indeed there is only one thing we need"]: referring primarily to food. "Mary hath chosen the good part": a play on words, as if Jesus had said, "Mary has chosen the best food, namely, to sit at my feet and be taught." The words of Jesus are at once a gentle and courteous protest against his hostess' making his stay in her house the occasion of elaborate entertainment—a thing which, though it sprang from the impulse of love, yet both deprived her of the benefits of his presence and really dishonored him by assuming that he cared more for fine food than for the joy of imparting truth (cf. John 4:34). Only an overliteralness, which is false interpretation, can find in them the idea that Jesus objected to their providing or preparing suitable food for themselves or him.

183. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) In what gospel is there the fullest account of the Perean ministry, so-called? (2) What other gospels have some record of it? (3) Did all of the events of this period actually occur in Perea? If not, in what other regions? (4) What spirit did the Samaritans show, and what the disciples? (5) State Jesus'

answers to the three disciples that proposed to follow him. (6) Explain the meaning of each answer.

(7) What does Luke 10:1 show as to Jesus' plans of work in this period? (8) What is the general intent of Jesus' instructions to the disciples? (9) On what previous occasion had he given similar instructions? (10) For what does Jesus upbraid the cities in which he had labored? (11) What general principle is implied in his comparison of their guilt with that of Tyre and Sidon? (12) Suggest modern applications of that principle. (13) What principle is implied in Luke 10:16?

(14) What led Jesus to tell the story of the merciful Samaritan? (15) What did he teach by it? (16) What other words or discourses of Jesus teach substantially the same?

(17) For what did Jesus reprove Martha when he visited her house? (18) What general principle underlies this reproof? (19) Wherein is Jesus' example on this occasion an example to guests in general?

184. TOPICS FOR DISCUSSION.—

1. Is it right to resort to force in order to vindicate one's loyalty to Jesus?

2. Is a man responsible for his lack of faith in Jesus?

3. How can we be neighbors to others?

4. Suppose the Good Samaritan had arrived on the scene when the robbers were attacking the traveler. What should he have done?

5. Who was the better hostess, Mary or Martha?

6. Have we more grounds for faith in Jesus than his disciples had?

7. How far is ignorance an excuse for harmful acts?

185. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Did Jesus follow any systematic plan for the evangelization of the different parts of Palestine?

2. The relation of the seventy disciples to Jesus as compared with that of the Twelve.

3. A study of Matt. 11:28–30.

4. The applicability of Luke 10:23, 24 to the Christians of today?

186. CONSTRUCTIVE WORK.—Write chapter xv of your "Life of Christ," bringing out as clearly as you can what Jesus set out to accomplish in this period, explaining the significance of the mission of the Seventy, and discussing briefly the other events of the chapter.

CHAPTER XVII

TEACHINGS AS TO THE FUNDAMENTALS OF RELIGION

§ 62. The Reasonableness of Prayer.
Luke 11:1–13.

§ 63. How Respectability May Become Hypocrisy.
Luke 11:37–54.

§ 64. The Higher Loyalties of Religion.
Luke, chapter 12.

§ 65. The Inevitability of Sorrow Attending Sin.
Luke 13:1–9.

§ 66. The Superiority of Service to Conventions.
Luke 13:10–21.

§ 67. Religious Privileges Not Religious Rights.
Luke 13:22–35.

187. Notes on § 62, Luke 11:1–13.—This section falls into two divisions: (1) the Lord's prayer; (2) arguments for answers to prayer drawn from human experience. Vs. 1. The exact time and place we cannot fix. Notice that the request is suggested by two facts, the (often repeated) example of Jesus and the instruction of John, formerly the teacher of some of the disciples of Jesus. It was the habit of rabbis to teach prayers to their followers. What sort of prayer John taught his disciples we do not know. Vs. 2, "when we pray": These words do not mean that one should always use the following phrases, but that one should pray in the same spirit and for the same class of things. What these permissible objects of prayer are may be seen by an analysis of the prayer. They are: (1) a universal recognition of God's presence and

character; (2) the establishment of fraternal human relations through the better relations of men to God; (3) the satisfaction of legitimate physical needs; (4) personal fellowship with God through the forgiveness of sins; (5) protection from temptation. In other sayings Jesus makes God's forgiveness depend upon one's own willingness to forgive (Matt. 6:14, 15). Notice that although these petitions cover so much of the interests of one's life, they are all morally right, and none of them "tempts" God (cf. Matt. 4:7). Vs. 5 introduces the first of two *a fortiori* arguments in favor of prayer. The first is drawn from the ordinary experiences of neighbors. The transition is in vs. 9. If a selfish, lazy neighbor will yield to repeated requests, how much more may a generous heavenly Father be expected to regard prayer? Therefore one should feel courage to ask him for the things one needs. Vs. 11 introduces the second *a fortiori* argument. Is it drawn from the impulses of human fathers. They cannot mock their children. (The stone, etc., resembled somewhat the loaf of bread, etc.) How much more may the heavenly Father be trusted not to mock those who ask for the Holy Spirit, or, as Matt. 7:11 says, "good things"? Notice how Jesus thus suggests that we may come to appreciate the moral nature of God by a study of the best impulses of men.

188. NOTES ON § 63, LUKE 11:37–54.—Vs. 37, "a Pharisee asked him to dine" ["lunch"]: Apparently this was before the break between Jesus and the religious leaders. Vs. 38, "had not first washed": i.e., ceremonially cleansed himself; cf. Matt. 15:1 ff. Vs. 41, "give for alms those things which are within": i.e., that personal sympathy and love that is within one's self. By this saying Jesus substitutes philanthropy for the ceremonial purification of vessels. To possess the spirit of sacrificing love is better than to observe all religious regulations, no matter how punctiliously. Vs. 42 introduces the

first of a series of severe criticisms upon Pharisaism. While applying the Jewish law of tithing, the Pharisees had allowed a regard for insignificant prescriptions to blind them to the moral fundamentals of the law. Very conscientious people are always liable to such mistakes. Vs. 44, "tombs which appear not" ["unmarked graves"], etc.: There was nothing more ceremonially defiling to the Pharisees than a corpse. By his comparison Jesus implies that the teaching of the Pharisees was likely to injure people without their being aware of it. Vs. 45, "lawyers": professional interpreters of the Jewish law; in this case perhaps not of the society of the Pharisees. Vs. 46; cf. Acts 15:10. That for which Jesus censures the lawyers is the besetting sin of all legalists in religion. Vss. 47, 48. Killing the prophets and building tombs for them is a division of labor! The words are sarcastic. If the Pharisees had really been seeking to honor the prophets, they would have observed their insistence upon the inner life and justice and mercy, rather than forms. Vs. 49, "wisdom of God": perhaps referring to some lost book; perhaps equivalent to "God in his wisdom"; perhaps the evangelist's own term for Christ, substituted for "I" in the saying as given by Matt. 23:34, just as "Lord" is used by him in vs. 39 (cf. I Cor. 1:24, 30, where the term is used of Jesus). Vs. 53. This stratagem of his enemies was probably suggested by the severity of his language, but Jesus was not to be excited into foolish or treasonable sayings.

189. NOTES ON § 64, LUKE, CHAPTER 12.—The collection of sayings dealing with the supreme loyalties of religion contained in this chapter consists of warnings against devotion to self-preservation and the pursuit of wealth (vss. 1–21); exhortations to trust the heavenly Father under all circumstances (vss. 22–34), and to be active and faithful in devotion to the kingdom (vss. 35–48); a forecast of the struggles resulting from a devotion to the principles of the kingdom of God

(vss. 49–53). Vss. 1, 2 are evidently to be connected with the attack just made by Jesus upon the pretensions and vanity of the Pharisees. He urges his disciples to beware of the insidious influence of their hypocritical spirit, to be sincere and courageous in their preaching, even at the cost of life itself. Vs. 5, "Fear him": i.e., Satan, though many commentators make it refer to God. Vss. 6, 7 argue the wisdom of a Christian's trusting the limitless love of God. Vss. 8–10 teach the vast importance of a man's attitude toward Jesus, but most of all toward the Holy Spirit. See par. 111. Vss. 13–21 contain an epitome of Jesus' estimate as to the relative worth of wealth. Notice that here as elsewhere Jesus refuses to usurp the place of a court of law. He was not a reformer applying his principles to contemporary life, but the expounder of the absolute ideals resulting from faith in the God of love and confidence in love as the foundation of proper social relations. His warning is not against wealth in itself, but against the acquisitive and materialistic spirit that makes wealth the greatest object of ambition. It should be remembered that the story of the "rich fool" is a parable, not actual history. Vss. 22–34 continue the teaching as to the relative worth of wealth and the virtues that should characterize those who prepare for the Kingdom of God. Above all should the disciple of Jesus trust his heavenly Father enough to do that which is right in business. If any teaching of Jesus is beyond misunderstanding, it is that success in business or in any other department of life is to be sacrificed when it is seen to involve selfishness or dishonesty. Even if one die in doing right, Jesus would teach that he should see that death itself is the Father's gift. Vss. 35–40 express teaching as to vigilance in terms of parables based on oriental customs. Notice in particular that service is the form taken by the master's reward. Vs. 41 suggests something of the same desire for special privilege shown at other times by

the disciples (cf. John 21:21; Luke 9:46; Matt. 18:1; Mark 10:35 ff.; 10:28). The reply of Jesus teaches (1) that faithful performance of duty is a guaranty of reward, and (2) that punishment for neglect of duty is not averted but mitigated by ignorance. The justice of this teaching is seen from the point of view both of the servant and of the master. For a servant is under obligation to know his master's will. Known duty is not the measure of obligation. Ignorance may excuse a failure to serve, but what shall excuse ignorance? Note especially the great principle enunciated in vs. 48.

Vss. 49, 50. In these verses we have a striking revelation of the self-consciousness of Jesus. "I came to cast fire": a reference to the suffering a devotion to his teaching might cause. "I have a baptism," etc.: Jesus seems always, but especially after his break with the Pharisees, to have lived in full consciousness of his approaching death. Vss. 51–53. A sword ["discord"]: nothing is more characteristic of Jesus than his clear perception of realities, and he could not fail to see that devotion to himself must often result in the severing of family ties (cf. Matt. 10:37; 19:29).

Vss. 54–59. In these verses Jesus appeals to men to use the same insight in regard to his own teaching that they are accustomed to use in forecasting the weather or in avoiding lawsuits. In particular, vss. 57–59 are a plea for the reasonableness of his teaching of love and reconciliation in the light of experience in oriental courts. There is still need of this very argument to convince men that the teachings of Jesus are reasonable.

190. NOTES ON § 65, LUKE 13:1–9.—Vss. 1–5 refer to two incidents from which Jesus draws the same teaching: exceptional suffering is no proof of exceptional sinfulness. Here, as in John 9:2, 3, Jesus distinctly opposes the opinion, current in his time (and in ours as well), that sickness and misfortune

are to be traced directly to an individual's sin. His position is rather that all men need to repent from a sinfulness that is something more than a delusion, and that the peculiar suffering of any particular man must be referred to the natural (but providential) order of affairs. It is not possible to discover any further information about the slaughter of the Galileans or the accident at Siloam. The latter may possibly have some connection with the aqueduct built by Pilate from funds taken from the temple treasury (Josephus, *Jewish War*, ii, 9, 4).

Vss. 6–9 contain a parable illustrating the long-suffering of God, but his inevitable punishment of a nation that does not meet its responsibilities.

191. NOTES ON § 66, LUKE 13:10–21.—Vs. 11, "a spirit of infirmity": a reflection of the Jewish belief that disease was to be referred to demons. Vss. 14–16 contain another of the unanswerable arguments of Jesus against the pharisaic observance of the Sabbath. He does not attack it as an institution, but shows that it is a day which no act of mercy can desecrate. On vss. 18–21, see par. 115.

192. NOTES ON § 67, LUKE 13:22–35.—The question as to how many should be saved, i.e., join the messianic kingdom, receives from Jesus an answer involving: (1) the statement that, as a matter of fact, few were seeking to prepare for the kingdom (vs. 24); (2) the exhortation to seek to prepare for the kingdom before it is too late (vss. 24, 25); (3) the emphasis of the fact that privilege does not diminish obligation (vss. 26, 27); and (4) the prophecy that, to their fearful disappointment, the Jews would not possess the kingdom which they supposed would be theirs (vss. 28–30). The figure is that of a great feast held within a house, entrance to which is dependent upon a genuine acquaintance with the host. Vs. 31, "Herod": i.e., the tetrarch. This conversation therefore must have tak-

en place either in Galilee or Perea. "Would fain kill thee" ["wants to kill you"]: We have no other information to this effect, but Herod had heard of him. (Luke 23:8). At the same time, Herod might very well have thought of Jesus as a dangerous successor of John the Baptist. The words of the Pharisees, whether a part of a plot or not, were calculated to induce Jesus to leave the tetrarchy of Herod and to go into Judea, where the hierarchy had more power and could more easily arrest him. Jesus saw the danger that threatened him, and refused to hasten his fate by leaving work unfinished. He himself was governed by the same loyalties he urged upon others. The sadness of the lament over Jerusalem (vss. 34, 35) is intensified by these circumstances. There were never more cutting words than the last clause of vs. 33. The one fatal place for the messenger of Jehovah was in the center of Jehovah-worship. Outside of Jerusalem a prophet was safe! Notice again Jesus' supreme trust in his divine mission.

193. QUESTIONS AND SUGGESTIONS FOR STUDY.—In studying the teaching of Jesus, one should first of all distinguish between the form of a saying (which is often that of Hebrew poetry) and its real content. Many foolish interpretations have sprung from giving too much prominence to single words and treating figures of speech as if they were literal statements.

(1) What are the chief classes of things for which Jesus taught his disciples to pray? (2) What elements in man's nature do we believe must in some way resemble elements in God's nature? (3) How, then, may we grow more like God? (see Matt. 5:43–48).

(4) What were the circumstances under which Jesus accused the Pharisees of hypocrisy? (5) Are Christian people ever guilty of hypocrisy? When? (6) How does a man who

perverts religion injure others? (7) Are educated people today liable to the rebuke given the lawyers by Jesus?

(8) What illustrations does Jesus use to show the all-embracing love of God? (9) What is it "to confess" Jesus? (10) What does Jesus teach in Luke 12:13–34 about getting rich? (11) What appeals does Jesus make to ordinary foresight to induce men to follow his teaching?

(12) What does Jesus teach about the relation of suffering and sin? (13) Is a nation that is not living up to its privileges and responsibilities in any danger?

(14) What is Jesus' position as to doing good on the Sabbath? (15) What is the great prerequisite of entrance into the Kingdom of God? (see vss. 25–27).

(16) What danger would have threatened Jesus if he had fled from Herod? (17) What evidence have we that Jesus forecast the future accurately?

194. TOPICS FOR DISCUSSION.—1. Should a Christian share in profits in addition to interest?

2. Should a Christian accumulate property?

3. Why do good men suffer?

4. Why do good men persecute others?

5. What would be the result of an attempt to apply absolutely the principles of Jesus to international life? To business?

6. Should the Lord's Prayer be used as a part of a liturgy without regard to the moral life of those who repeat it?

195. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The great dinners of the Jews.

2. A comparison of the passages from Luke used in this chapter with their parallels in Matthew and Mark.

3. Customs of the Arabs in connection with giving feasts.

4. The laws of inheritance among the Jews.

See Hastings, *Dictionary of the Bible*, article "Heir."

5. The teaching of Jesus as to wealth.

Mathews, *Social Teaching of Jesus*, chap. 6; Peabody, *Jesus Christ and the Social Question*, chaps. 4–6. Montgomery; *Social Message of Jesus*. Dickie, *The Constructive Revolution of Jesus*. chap. v.

6. The dangers to which religious people are exposed as illustrated by references to the Pharisees in this chapter.

196. CONSTRUCTIVE WORK.—Write chapter xxvi of your "Life of Christ," noting especially the teaching of Jesus as to (1) prayer, (2) wealth, (3) loyal vigilance, (4) self-sacrifice, (5) trust in fatherliness of God.

CHAPTER XVIII

FURTHER TEACHINGS AS TO THE FUNDAMENTALS OF RELIGION

§ 68. As to Love, Humility, and Indifference.
Luke 14:1–24.

§ 69. As to Counting the Cost of Discipleship.
Luke 14:25–35.

§ 70. Three Illustrations of God's Love.
Luke, chapter 15.

§ 71. The Right and the Wrong Use of Wealth.
Luke, chapter 16.

§ 72. Forgiveness and Responsibility.
Luke 17:1–10.

197. Notes on § 68, Luke 14:1–24.—Vs. 1. It is impossible to say just when this incident occurred, but it must have been before Jesus had completely broken with the hierarchy and scribes. "On a Sabbath": The Jews often feasted on the Sabbath. "Watching him": probably with suspicion as well as curiosity. Vs. 4. The Pharisees did not allow unnecessary healing on the Sabbath; i.e., of those cases which could safely be postponed until the next day. Apparently they were ashamed to air their heartlessness, or too morbidly conscientious to say it was lawful thus to break the Sabbath. Vs. 5. Jesus here makes use of his favorite method of attack upon pharisaic pedantry, the appeal to the exceptions made by the rabbis themselves. Cf. Luke 13:15. Vss. 7–11 are best understood by a reference to the habits of the Jews at elaborate feasts, to which an entire village might be invited. The guests were assigned seats in accordance with their social importance,

the most honored being within the house on the raised platform, and the others being given places in the house and the court, the beggars and the dogs disputing over the fragments in the streets. Unless especially conducted by the host, each guest would take his place according to his own estimate of his importance in the social scale. Jesus uses this social custom as an illustration of the advantages accruing to the man of small pretensions. Vs. 11 states the moral principle the social custom illustrated. Vss. 12–14 contain advice for hosts. Here, as in so many of the sayings of Jesus, we must make allowance for the form of the statement. Jesus is not condemning family meals or dinner parties composed of one's friends, but is rather teaching that hospitality should not become a means of selfish advancement and should be extended to those upon whose repayment one cannot count. Vs. 14, "the resurrection of the just" ["upright"]: i.e., in the completed messianic kingdom.

Vss. 15–24 contain a parable suggested by the complacent remark of vs. 15. Jesus apparently saw that the speaker judged that the Jews would unquestionably have a share in the "great feast" of the kingdom. The parable was intended to show that no people had a monopoly of the divine favor. It is customary among the Arabs to send out two invitations to a great feast, one several days before the event and one on the morning of the appointed day. If the guest disregards the second invitation, it is interpreted as a deadly insult. The excuses pleaded in the parable would not be accepted as sufficient. The elements of the parable are easily identified: the feast is the kingdom and the host is God; "those that were bidden" are the Jews; those in the streets, the despised people; those out in the lanes and hedges, the even more despised Gentiles. The teaching, therefore, is clear: the religious party of the Jews who would naturally have been expected to enter the kingdom had despised it, and their places were to be filled

by the despised masses and the Gentiles. The lesson is as much needed today as in the time of Jesus.

198. NOTES ON § 69, LUKE 14:25–35.—The illustrations of Jesus here contained were intended to prevent the multitudes from taking him as the Christ of their mistaken hopes. As such he would have been expected to give them only pleasures. Loyalty to the Kingdom of God, Jesus tries to get them to see, involved sacrifice, and no man should undertake to join it unless he was ready to endure suffering. His words, therefore, are a plea for calm forethought on the part of any person who is considering really becoming his disciple.

199. NOTES ON § 70, LUKE, CHAPTER 15.—The three parables contained in this chapter have one teaching in common: A loving God rejoices at the repentance of any man, be he ever so humble or depraved. The occasion of the teaching is given by Luke in vss. 1, 2. To appreciate the attitude of the Pharisees, see John 7:49. The elements to be noted in each parable are: (1) something apparently of little value is lost, (2) is found, and (3) its recovery is a source of joy. Vss. 3–7. Note the comparatively little worth of one sheep in a flock of a hundred, the effort made for its recovery, the celebration at its rescue, and the analogy drawn by Jesus. Vss. 8–10. Note the same points as regards the coin. This parable becomes a little more intelligible when one recalls the windowless houses of the masses in Christ's time, and the habit of poor women to wear their little fortunes strung about their necks. Vss. 11–32 contain perhaps the most perfect parable spoken by Jesus. But it is a parable, and is not to be treated in any other way than the other two. It, like them, is concerned with the joy caused by the recovery of that which has been lost. It cannot be safely used to illustrate more than the same inestimable teaching as to God already given in vss. 7 and 10. But, at the same time, it is far more eloquent than either of the other two

parables. It is a son that was lost; a father that rejoiced. Vs. 12, "give me the substance," etc.: It was customary for an aging father to divide his property among his sons before his death. The younger son was, therefore, asking only that the act be anticipated in his case. He would have received one-third of the estate. Vs. 16, "husks": the horn-shaped pods of the carob tree. That he should come to this calling and this food shows the depth of the son's misery. Vs. 17, "came to himself": The father could not find him, for he was lost; but the son, unlike the sheep or coin, could find himself. Note the consistency of the portrait: the very physical craving that had led him through extravagance into misery now leads him toward home. Vs. 20. The father's impulsive forgiveness and (vs. 23) joy mark the culmination of the parable. Vss. 25–32, with their striking portrait of selfish man's inability to think of anyone but himself or see anything but the dark past of his brother, only made the father's love and gladness over the recovered son the more attractive. And God, like the father, loves both sorts of sons.

200. NOTES ON § 71, LUKE, CHAPTER 16.—Both of the parables in this passage are concerned with the right use of wealth (cf. especially vs. 14). The "parable of the unjust steward" enforces the power of wealth to make friends. The illustration chosen is that of the agent of a landed proprietor who is about to be discharged for dishonest practices. Vs. 6, "hundred measures" (or *baths*): perhaps 875 gallons, worth $50. "Thy bond," probably better "lease": in which the rent stipulated was evidently paid in kind. Vs. 7, "hundred measures" (or *cors*): about 1,000 bushels. By thus reducing the rent the agent was naturally recognized as having a share in the gain accruing to the tenant (vs. 4). Vs. 8, "his lord commended the unjust steward": In the original "his" is "the," and it is held by some that "lord" refers to Jesus. In any case

the commendation does not make the man's action honest, but simply calls attention to the fact that the agent had been wise enough to see that wealth can be used to gain friends. Vs. 9. This power Jesus says should be used by his disciples, but not for low, selfish ends or by dishonest methods. The last point is enforced strongly in vss. 10–13, in which Jesus, by way of correcting any possible misunderstanding of his illustration, shows that the use of wealth is an indication of character, and that it must be so used that by its aid one may the better serve God (vs. 13).

Vss. 14–18 are a collection of sayings of Jesus not altogether connected in thought. Note the contempt shown by the Pharisees for the teaching of Jesus as to the right use of wealth, and his terrible accusation of wilful hypocrisy (vss. 14, 15). These verses lead naturally to the following parable.

Vss. 19–31. In this parable Jesus teaches the penalty of a selfish use of wealth. The rich man has not the prudence of the dishonest agent, for he does not use his wealth to make friends even by charity. The parable is intended to set forth the certain punishment of such a man, but its details are, of course—just because it is a parable—not to be taken literally, or to be used as a picture of life after death. They are drawn from current beliefs and imaginings. Vs. 19 portrays the luxurious selfishness of the rich man, and vss. 20, 21, the miserable beggary of Lazarus. Vs. 23, "Hades": generally the abode of the dead. At this point begins the use of current Jewish eschatological terms. Vs. 25 contains one of the chief elements in the story; vss. 27–31, its application to the people. The teaching is clear: Moses and the prophets alike taught the duty of caring for the poor. If the Jews did not follow such teachers, their case was hopeless. Nothing could lead them to more generous action—not even a man sent back from death. Thus does Jesus answer the scoffings of vs. 14. Wealth selfishly

used brings not only misery in this world to those who are poor, but misery in the next to its owners.

201. NOTES ON § 72, LUKE 17:1–10.—Jesus here insists on two great elements of his teaching: the sin of making the moral life harder for others (cf. Matt. 18:6, 7; Mark 9:42) and the duty of forgiveness. Vs. 3, however, makes it plain that Jesus does not intend that the most forgiving person shall blind himself to the fact of sin. Vs. 4. The teaching is even more strongly put in Matt. 18:21, 22. In vss. 5–10 are contrasted two opposing conceptions of religion. Vss. 5, 6 set forth that of Jesus himself, faith; and vss. 7–10, that of the Pharisees, fulfilment of commands. Each teaching is given in a form which it would be easy to interpret, and when once allowance has been made for the pedagogical exaggeration of statement, this great truth appears: to live the ideal life taught by Jesus, one needs to have within one's self an active principle which will prompt to deeds, rather than to submit to a lawgiver who will appeal to fear in order to enforce the precise rule of the hour. In the man of faith there is a power which is immeasurable; in the man of mere obedience, ability simply to perform tasks.

202. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What was the objection of the Pharisees to Jesus' healing a man on the Sabbath? (2) How does Jesus justify his act of mercy? (3) What virtue does Jesus enforce by his words about finding one's seat at a dinner? (4) Should one be humble for the sake of being rewarded? (5) What does Jesus teach about the real nature of hospitality? (6) What parable does Jesus use to teach concerning those who will not, and those who will, become members of the Kingdom of God? (7) What is the relation of self-sacrifice to love? (8) What truth do the three parables of Luke, chapter 15, teach? (9) What is the one truth illustrated by the parable of the unjust steward? (10) How

does Jesus guard the parable from being interpreted as commending dishonesty? (11) What was the attitude of the Pharisees toward the teaching of Jesus as to the right use of wealth? (12) How does Jesus illustrate the misery that comes from a selfish use of wealth?

203. TOPICS FOR DISCUSSION.—

1. How can one make friends with wealth?

2. Can this teaching of Jesus be followed in the production of wealth?

3. Is there anything to be said for the elder brother in the parable of the prodigal son?

4. Should the church attempt to apply the Gospel to financial affairs?

5. Does a man need to have been a prodigal in order to repent?

204. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The pictures of the future life current among the Jews in the time of Jesus.

2. Jewish laws of inheritance.

205. CONSTRUCTIVE WORK.—Let the pupil write chapter xvii of his "Life of Christ," especially considering the teaching of Jesus upon the conditions of becoming a member of the Kingdom of God, and the right use of wealth.

CHAPTER XIX

RELIGION IN ACTION

§ 73. An Illustration of Thankfulness.
Luke 17:11–19.

§ 74. The Dangers of Procrastination.
Luke 17:20–37.

§ 75. Persistent Prayer.
Luke 18:1–18.

§ 76. The Superiority of Humility to Spiritual Pride.
Luke 18:9–14.

§ 77. The Value of the Family.
Matt. 19:3–12. Mark 10:2–12.

§ 78. The Religion of the Childlike Spirit.
Matt. 19:13–15. Mark 10:13–16. Luke 18:15–17.

§ 79. The Dangers of Wealth.
Matt. 19:16–20. Mark 10:17–31. Luke 18:18–30.

206. Notes on § 73, Luke 17:11–19.—Vs. 11, "on the way to Jerusalem . . . . through the midst of Samaria and Galilee": This language evidently places Jesus at some distance from Jerusalem. Vs. 19, "thy faith hath made thee whole": this language in itself might refer to bodily healing or to a spiritual salvation, such as the forgiveness of sins. Cf. Mark 5:34; Luke 7:50, the language being in both cases the same as here. But in view of the fact that this man had in common with the other nine already been physically healed, the probability is that the language here refers to a spiritual healing. Gratitude to Jesus, carrying with it recognition of God as the source of his blessing (vs. 18), wakened the desire for something higher and, as we may infer from Jesus' words

to him (vs. 19), faith that in this too Jesus was the mediator of God's blessing. The incident illustrates again the principle, repeatedly exemplified in the gospels, "according to your faith be it unto you."

207. NOTES ON § 74, LUKE 17:20—18:8.—The first part of this section deals with the question so interesting to all Jesus' contemporaries: When will the Kingdom of Heaven come, and what are the signs of its coming? Jesus' first answer is that it does not come with watching for it, i.e., they will not see it who think to find it by searching for it. "Within you" (vs. 21) is not intended to emphasize the internal character of the kingdom, but that it is in effect in their midst, i.e., "among you." By this statement Jesus corrects the false idea of the kingdom as a new political régime, to be set up on some certain day, and insists that he is already setting forth the power of the kingdom by his overcoming the misery that argued the presence of the "kingdom" of Satan.

Vss. 22–37 speak of the coming of the Son of Man, and affirm that the kingdom is not to be found out by searching for it. When Jesus is taken from his disciples, they will long for his presence, and will be tempted to believe those who tell them that he is here or there (vss. 22, 23). But these are false leaders. For the coming of the Son of Man will be sudden and plain to all, as the lightning that shines from horizon to horizon (vs. 24), and not immediate, for the rejection of Jesus must precede it (vs. 25). Yet, though thus open, it will be unexpected, and when the messianic judgment falls it will be on men who are not looking for it (vss. 26–30). How useless, then, to be searching for it in out-of-the-way places!

Vss. 31, 32 probably refer especially to the uselessness and folly of attempting to save one's property when the judgment of God comes upon the nation; vs. 33, to the general principle that the selfish attempt to save one's self is suicidal.

The true wisdom is to live the unselfish life, by which alone one really saves one's self. Then, when disaster comes, it will be no real disaster; the true self will have been saved, though all else be lost.

Vss. 34, 35 indicate that the messianic judgment will discriminate between individuals. Those most closely associated will be separated: the one taken, the other left; the one saved, the other lost. Vs. 37 answers the question of the disciples as to the place of the coming in enigmatic phrase, meaning that where corruption is, there judgment will fall. It is evident that, though Jesus has in mind especially a judgment on the Jewish nation, this is to him but an instance under a general principle. His language and conceptions were drawn from current usage.

208. Notes on § 75, Luke 18:1–8.—The parable of the unrighteous judge connects itself with the coming of the Messiah, because that coming was thought of as bringing deliverance of the righteous from their oppressors. The teaching of the parable is stated in vs. 1, that men ought always to pray, and not to faint; if even an unjust judge will give justice at length, how much more certainly will the righteous God; therefore, though he seem to be silent, men ought to trust and wait. Vs. 8 raises the question whether, despite the reason which his disciples have to retain faith in God, this faith will still persevere till the Messiah comes.

209. Notes on § 76, Luke 18:9–14.—The teaching of this parable is so perfectly plain that it calls only for thoughtful mediation. The publican, a confessed and penitent sinner, who can only cry for mercy, is more acceptable to God, possesses more that God approves, than the Pharisee, performing all the duties of morality and religion according to the strict standard of his strict sect, but lacking humility, devoid of the sense of needing anything more. The parable is an ex-

panded form of Jesus' teaching: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven" (Matt. 5:3).

210. NOTES ON § 77, MARK 10:2–12.—Vs. 2, "is it lawful" [better, "is it right?"]: Of the mere legality of divorce, which was the husband's own act, not as with us that of a court, there could be nō question. Vs. 5, "but Jesus said," etc.: Having drawn out a statement of the law, Jesus does not question that it permitted divorce (and that, indeed, without limitation to cases of adultery), but declares that this permission was a concession to the hardness of men's hearts, of which concession they ought not to avail themselves. Not all that the law permits is right to do. What the duty of men in past days had been is a question Jesus does not even raise. Vs. 6, "from the beginning of the creation, male and female made he them": Jesus appeals to the fundamental fact of human nature, itself evidently of divine appointment, that human beings are of two sexes, having distinct and reciprocal functions and responsibilities. In this fundamental fact, involving, as it does, the relations of husband and wife, parents and children, Jesus finds a divine sanction of marriage, and from it he draws the conclusion—which, like the fact itself, he states in Old Testament language—that marriage should never be broken. Vss. 11, 12 reaffirm to his disciples in other language the teaching already expressed to the Pharisees in vss. 5–9.

211. NOTES ON § 77, MATT. 19:3–12.—Vs. 3, "for every cause": an addition to the question as found in Mark which changes somewhat its color. As Mark gives it, the question pertains simply to Jesus' attitude toward a statute of the Mosaic law (cf. Mark's vs. 2, "tempting him"). In Matthew it takes the form which it had in the controversies of Jesus' day. Two great teachers, both Pharisees, and living but a little before Jesus, took opposite ground on this question, Shammai holding that a man ought to divorce his wife only if

she were guilty of adultery, Hillel teaching that he might do it for anything in her that displeased him, even for burning his dinner. Jesus' answer in Matthew corresponds also to this form of the question, including the words "except for fornication" (vs. 9), by which Jesus in effect sides with the stricter view of Shammai. This exception is also found in the teaching of Jesus reported in Matt. 5:31, 32. The essential teaching is, however, the same in both cases, when both are interpreted in the light of Jesus' fundamental ethical teaching, as set forth, for example, in the Sermon on the Mount. The principle of love (not mere fondness, but self-denying, unselfish love) must rule in all the relations of life, and so in the family. Added to the fundamental fact of human nature to which Jesus here appeals, this principle makes marriage, for those who would follow the principles of Jesus, inviolable. But all do not observe these principles, and society, if it is to embody them, must recognize the tragic fact that regard for the well-being of all concerned (the wife, children, society at large) must permit divorce. Although Jesus was not a legislator, but an expounder of ideals which demand personal loyalty, the teaching in Matthew recognizes this possibility; in Mark the general principle is laid down. (See Mathews, *Social Teaching of Jesus*, chapter iv).

212. NOTES ON § 78, MARK 10:13–16.—Vs. 13, "little children": simply, "children:" the word is broad enough to cover children up to twelve years old (Mark 5:39), or perhaps older. Vs. 14, "for of such is the kingdom of God": to such it belongs; the construction is the same as in Matt. 5:3, 10. Of course, the idea that such as these compose the kingdom is also involved. The quality of childlikeness, receptivity and trustfulness, whether found in a child or an adult, is a necessary condition of obtaining the blessing of the kingdom. And this thought is further emphasized in vs. 15, which Matthew

omits here, but gives for substance in 18:3. Vs. 16 is peculiar to Mark. This beautiful scene calls for reflection and imagination rather than for discussion.

213. NOTES ON § 79, MARK 10:17–31.—Vs. 17, "what shall I do that I may inherit eternal life" ["what must I do to make sure of eternal life?"]: The question itself is deeply significant. The Old Testament frequently speaks of "inheriting the land" (e.g., Ps. 37:9, 11), and the expression also occurs in the New Testament, though probably in a figurative sense (Matt. 5:5). But this scribe had gained a conception of eternal life (see Dan. 12:2), and desired to obtain this. Vs. 18, "why callest thou me good? There is none good save one, even God" ["No one is good but God himself"]: The intent of Jesus' question is neither to deny his own goodness in a sense that would imply that he was sinful, nor to imply that if he is good (as he is), then he is God, but to warn against superficial praise and to turn the young man's thought to God as the fountain of all goodness, the only independently good being. The young man had come addressing Jesus as "teacher," and asking him what he should *do* to inherit eternal life, Jesus' words turn his thought away from himself as one who could *teach* him what to *do* in order to *inherit* eternal life, to God, the absolutely good One, in whom alone is goodness and life. Notice also the form given the question and answer in Matt. 19:16–17. Vs. 19, "thou knowest the commandments": By these, as the standard of goodness best known to the young Jew, Jesus first of all tries the man: eternal life, he implies, can be had only by the good man. Cf. Matt. 19:17, which expresses this implication more distinctly. Vs. 21, "and Jesus looking upon him loved him": Evidently the claim of the young man to have kept the commandments (vs. 20) was no hypocritical boast, though it would be too much to say that he had lived a life faultless in deed and thought. "One thing

thou lackest": viz., as the following words show, the true spirit of love. The particular command to sell his goods, etc., was of course for this young man alone, the thing which Jesus perceived to be the positive expression of love, rather than merely not doing wrong.

Vss. 23–31 are evidently suggested by the case of this young man, and deal with the possession of riches as a hindrance to entering the kingdom. Vs. 24, "for them that trust in riches" suggests why riches constitute such a hindrance, because rich men are prone to trust in their riches and lose sight of their need of God. But these words (found neither in Matthew nor in Luke) probably do not belong here (see margin R.V.) even in Mark. Such an explanation of Jesus' meaning would have scarcely left room for the surprise of the disciple (vs. 26). Vs. 25, "a needle's eye": to be taken literally, not as reference to a gate thus called; the whole expression is a forcible and impressive hyperbole. Vs. 30, "shall receive a hundred fold now in this time": of course, in the real treasure of the kingdom, i.e., in the peace and joy that comes to those who make spiritual goods supreme. Vs. 31, "but many that are first shall be last; and the last first": God is judge and rewarder, and his judgments are not always in agreement with those of men. Peter felt that he and his fellow-apostles had made great sacrifices (vs. 28). Jesus assures him that no one shall lose his reward, but adds that others who seem to have given up less may in fact receive more.

214. NOTES ON § 79, MATT. 20:1–16.—The parable of the laborer in the vineyard, added here in Matthew, illustrates the saying, "But many shall be last that are first; and first that are last," which precedes it and follows it (19:30; 20:16). The teaching of the parable is clear in the light of this saying. God will be righteous and faithful to his promises, in his awards; but he himself is judge of what each man ought to

receive. To man's judgment the awards will often seem out of proportion to desert; but God himself is the righteous judge. The parable finds constant illustration in life, and its lesson is one most needful to learn.

215. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What is the real difference in attitude between the nine lepers and the other leper? (2) Should the translation of Luke 17:21 be "the Kingdom of God is within you" or "in the midst of you?" Which view is most like the other teachings of Jesus? (3) What is meant by Luke 17:22? (4) Does the description in Luke 17:22–37 suggest the destruction of the city of Jerusalem with the consequent peril to its inhabitants? (5) What was the fundamental difference between the Pharisee and the publican in the temple? (6) What question did the Pharisees put to Jesus concerning divorce? (7) What are the differences in Jesus' answer as recorded in Mark and Matthew? (8) What is meant by Jesus' words about believers being like children? (9) Tell the story of the rich young ruler. (10) Why did Jesus tell him to sell his property and give it to the poor? (11) What did Jesus mean by the words "follow me"? (12) State the teachings of Jesus about wealth in Mark 10:23–27. (13) How would you interpret Peter's statement and Jesus' answer in Matt. 19:27–30? (14) What is the real point of the parable in Matt. 20:1–16?

216. TOPICS FOR DISCUSSION.—

1. Must we wait for people to be grateful before we help them?

2. Suppose persons benefited are not grateful; should we help them again?

3. Can prayer compel God to give us what we want?

4. Have we any right to be thankful for our moral integrity?

5. Is all humility praiseworthy?

6. Is divorce always wrong?

7. Should a minister marry divorced persons?

8. Are there any limits to using children as typical Christians?

9. Would Jesus command everyone to give up wealth?

10. Does Christianity make toward economic prosperity?

217. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The destruction of Jerusalem.

2. The Jewish law as to divorce.

3. The Jewish sanitary laws.

218. CONSTRUCTIVE WORK.—Write chapter xviii of your "Life of Christ," stating briefly the incidents of pars. 73–79.

CHAPTER XX

THE LAST TEACHINGS OF THE PUBLIC MINISTRY

§ 80. The Shadow of the Cross.
Matt. 20:17–19. Mark 10:32–34. Luke 18:31–34.

§ 81. The Ambition of the Disciples.
Matt. 20:20–28. Mark 10:35–45.

§ 82. Jesus Accepts Publicly the Messianic Title.
Matt. 20:29–34. Mark 10:46–52. Luke 18:35–43.

§ 83. A Remarkable Conversion.
Luke 19:1–10.

§ 84. The Rewards of Faithful Service.
Luke 19:11–28.

219. Notes on § 80, Mark 10:32–34.—Vs. 32, "Jesus was going before them: and they were amazed [in dismay]; and they that followed were afraid": evidently because of some intensity and determination in his manner. As from the beginning, so now Jesus contemplates his coming death with dread, yet with unflinching resolution. Vs. 33, "shall deliver him unto the Gentiles": a new element not contained in previous predictions (Mark 8:31; 9:31; Luke 17:25), yet a necessary consequence of the political status of Judea, if only he was not to be slain by a mob, since the Jewish court did not possess the power of life and death. Matthew's word "crucify" (20:19) is a reference to the Roman mode of punishment.

220. Notes on § 81, Mark 10:35–45.—Vs. 37, "grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory": a request which shows both that the disciples still looked for a political kingdom, and that these

two at least still cherished a selfish ambition to outrank their fellow-apostles—the first an intellectual error, the second a grave moral fault. Vs. 38, "are ye able to drink the cup," etc.: Both cup and baptism are figurative expressions for the painful experiences of toil and sorrow and humiliation through which Jesus foresaw that he must pass. Vs. 39, "the cup that I drink ye shall drink": The sorrows of life they should indeed share with him, not necessarily in degree nor in precise form, but in kind. See Acts 12:1, 2 as illustrating, but by no means exhausting, Jesus' meaning. Vs. 40, "but to sit on my right hand . . . . is not mine to give": Jesus retains their form of expression without seeking explicitly to correct the error of their thought. The more needful thing is to correct their wrong ambition. Vs. 42, "they which are accounted to rule": officials, governors, etc. "Lord it over them": exercise arbitrary authority, ruling for their own advantage, not for the benefit of the ruled. Cf. John 10:8. Vs. 43, "but it is not so among you": Jesus reverses wholly the common conception of the business of a ruler. The ruler is to serve the ruled: eminence is to be attained by service. Vs. 45, "for verily the Son of man came not to be ministered unto, but to minister" ["not to be waited on, but to wait on other people"]: The duty of the disciple Jesus enforces by his own example. "And to give his life": not simply to lay it down in death, but to devote it to the service of mankind, including, if need be, and as he foresaw would in his case be needful, its surrender in death. "A ransom for many": not to be taken literally, but as a vivid description of the fact that Jesus was to bring his blessings to humanity by the way of personal suffering. Cf. Mark 8:34, 35. Jesus has one principle and purpose in life for himself and his followers.

221. NOTES ON § 82, MARK 10:46–52.—Vs. 46, "and they come to Jericho": drawing near, therefore, to the end of their

journey to Jerusalem. Jericho is in the Jordan Valley, five miles west of the river, nearly 500 feet higher and about five miles north of the Dead Sea. It is repeatedly mentioned in the Old Testament, and still exists under the name Eriha, though the site of the modern town is slightly different from that of New Testament times, as that of the New Testament city was from that of the Old Testament. Vs. 47, "Jesus, thou Son of David": this is the first instance in the Gospel of Mark or of Luke in which anyone (other than a demoniac) publicly addressed Jesus by a messianic title. Matthew indeed reports its use in 9:27, but that probably refers in fact to the present instance. In Matt. 12:23 also it is said that the people raised the question whether Jesus were the son of David. It is noteworthy that Jesus offers no objection to the title now; the time is near when he will openly declare himself as the Messiah. Vs. 52, "thy faith hath made thee whole": Cf. pars. 154, 155, and 249.

Matthew speaks of two beggars, a difference of no special importance and one characteristic of parallel narratives. Luke speaks of the event as occurring "as he drew nigh unto Jericho." The difference is unimportant, and perhaps arose from following the first part of Mark's vs. 46, and omitting the phrase "as he went out from Jericho."

222. NOTES ON § 83, LUKE 19:1-10.—Vs. 1, "Jericho": see 221. Vs. 2, "Zacchaeus, a chief publican": i.e., one who had bought the right to collect the customs in the district about Jericho. Strictly speaking, he was not an official, but a contractor. He doubtless sold out to others the right to collect the customs at certain points or on certain articles of commerce. Vs. 4, "sycamore tree": fig-mulberry, a tree often growing by the wayside in Palestine. Its trunk is short, and its branches spread widely. Vs. 5, "I must abide at thy house": the rabbis would not have thought of making such a

proposal (cf. vs. 7). It was the helpful, fraternal spirit of Jesus that won Zacchaeus. Vs. 8, "Zacchaeus stood": very likely in the solemn posture of one taking an oath. He evidently knew something of the teaching of Jesus. Perhaps the fact that everyone called him a "sinner" (vs. 7) stung him. "I give": not a reference to a past custom, but a promise for the future. On restoring goods taken by fraud, see Exod. 22:1, 4, 7; II Sam. 12:6. Vs. 9. Notice that Jesus does not demand that he shall give away the other half of his property. "Son of Abraham": i.e., an "Israelite indeed" (cf. John 1:47; Rom. 2:28, 29), though despised by his fellow-countrymen.

223. NOTES ON § 84, LUKE 19:11–28.—There is no small discussion as to whether this parable is another form of that of the talents, Matt. 25:14–30. The two certainly resemble each other closely. The teaching of this in Luke is that of faithfulness with its accompanying reward, as over against disloyalty with its resulting punishment. Vs. 12, "a certain nobleman," etc: very possibly a reference to Archelaus and his journey to Rome to obtain a kingdom (Josephus, *Ant.*, xvii, 8:1; 9:3; 11:4). Vs. 13, "ten pounds": better, ten *minae*, i.e., about $20, to each man. Notice that the reward is proportionate to the apparent ability of the servants. Vs. 23. The attitude of the "wicked servant" would be impossible for an earnest, faithful man. Vss. 25, 26 are perhaps the record of a parenthetical conversation between Jesus and his hearers. Vs. 26 is one of the most frequently repeated of all the sayings of Jesus. Vs. 27 takes up the parable again. It is a picture of the policy of oriental kings.

224. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What new element is there in Jesus' teaching concerning his death in Mark 10:33? How is the new element related to the political status of Judea? (2) Might Jesus have taught more about death if his disciples had been ready to receive it? (2)

How does the story of the ambition of James and John illustrate their failure to grasp the full meaning of Jesus' teaching? (4) What is Jesus' teaching about ambition? (5) How did Jesus' treatment of the blind man's exclamation differ from his previous policy? (6) How do you account for the disciples' attempt to silence the blind man? (7) Tell the story of Zaccheus and indicate the real motive of Jesus in accepting hospitality from him? (8) What does the Parable of the *Minae* (Luke 19:11–28) teach? Does it differ from the parable of the talents (Matt. 25:14–29)? (9) What is the central teaching of the parable? (10) Give an account of the anointing of Jesus in the house of Simon. (11) Was Jesus opposed to charity? (12) What is the teaching as to the evidence of forgiveness?

225. TOPICS FOR DISCUSSION.—

1. Why did Jesus expect to be killed?

2. What is the test of legitimate ambition?

3. How do you account for the fact that many men who work hard fail to succeed?

4. Should a man who has been dishonest in business when he becomes a Christian indemnify those whom he has injured?

5. Is there any justice in one man having a greater success than another?

6. Does charity justify all business methods?

226. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Sayings of Jesus as to almsgiving which might have suggested the criticism of the woman.

2. How far does emotion evidence moral change?

227. CONSTRUCTIVE WORK.—Write chapter xix of your "Life of Christ," noting especially the significance of the visit of Jesus to Zacchaeus, the teaching of the Parable of the

Minae, the relation of both to charity, and Jesus' forecast of his approaching death.

228. REVIEW QUESTIONS.—(1) Name the periods of Jesus' ministry up to this point in the history. (2) Indicate by what each of these periods was specially characterized. (3) What was Jesus' apparent plan in respect to the evangelization of the different parts of Palestine? (4) Give a sketch of the relations of Jesus to the Twelve. (5) When did the Pharisees begin to show opposition to Jesus? (6) What was the ground or grounds of their opposition? (7) What was the attitude of the Sadducees to Jesus? When and for what reason did they become active in opposition to him? (8) What policy has Jesus thus far pursued in respect to the declaration of his messiahship? (9) What made Peter's confession particularly significant? (10) When did Jesus foresee his death at the hands of his enemies? When and to whom did he predict it? (11) Describe the situation at the close of Jesus' ministry, as described in Part VI, in respect to work accomplished, attitude of his disciples, of the multitude, of the Pharisees, of the Sadducees, and Jesus' own plan and expectations.

PART VII

THE PASSION WEEK

FROM JESUS' ARRIVAL IN JERUSALEM TO HIS EXECUTION

CHAPTER XXI

PUBLIC ANNOUNCEMENT OF MESSIAHSHIP

§ 85. The Triumphal Entry.
Matt. 21:1–11. Mark 11:1–11. Luke 19:29–44.

§ 86. The Episode of the Cursed Fig Tree.
Matt. 21:18, 19. Mark 11:12–14, 20–25.

§ 87. The Second Cleansing of the Temple.
Matt. 21:12–17. Mark 11:15–19. Luke 19:45–48.

229. Notes on § 85, Mark 11:1–11.—On arriving at Jerusalem, Jesus prepared to test the attitude of his people by dramatically presenting himself as the Messiah. If he had won their acceptance of his own conception of preparation for the coming kingdom, their reception of him would show their faith. If they rejected him it would be evidence that they still clung to their nationalist hopes. Vs. 1, "Bethphage and Bethany": Bethphage has never been certainly identified, but was on the Mount of Olives, near Bethany. To judge from statements in the Talmud, it was a more important place than Bethany, and if its name signifies anything ("the house of figs"), it must have been prosperous. Some scholars have regarded Bethphage as the name, not of a village, but of a district upon the Mount of Olives which the rabbis treated as a part of Jerusalem during the Passover season, and thus provided room for the huge crowds that could not possibly have been housed in the city proper. Vs. 2, "the village": possibly Bethphage or Bethany, but quite as likely neither. "Whereon no man ever sat": i.e., young. Vs. 3, "the Lord" [better, "the Master"], i.e., Jesus. "Hath need": i.e., wants him. Though Jesus does not explain himself to his disciples, his purpose is

evident from Matt. 21:4, 5 and John 12:15. "Will send him hither" [better, "back again"]: Jesus promises to return the little animal. Vss. 7–10. It is clear that the disciples regarded this act of Jesus as a public announcement of himself as Messiah. See especially vs. 10. To "spread garments in the way" was a part of the reception given a king by an enthusiastic town. There is nothing especially humble in riding on an ass. As compared with walking it was an entrance in state; as compared with riding on a horse, a peaceful act typical of the character of his kingdom. Cf. John 12:15; Matt. 21:5, and the context of the passage quoted, Zech. 9:9, 10.

230. NOTES ON § 85, MATT. 21:1–11.—Vs. 2, "an ass and a colt": The original account in Mark speaks only of the colt. Matthew's account is apparently affected by a literal interpretation of the poetical prophecy given in vss. 4, 5; cf. vs. 7. Vss. 4, 5. The quotation is from Isa. 62:11 and Zech. 9:9. The latter is the more important, and was currently regarded as messianic. While it is true that, as John (12:16) says, this interpretation of the triumphal entry sprang from the early church, the careful preparation made by Jesus (vss. 2, 3) shows that he also had the prophecy in mind. He was dramatically fulfilling a messianic prophecy in order thereby unmistakably to announce his estimate of his mission as the Messiah. Hitherto Jesus had been intent upon showing his character as the Son of Man, the type of the kingdom he was announcing; now that this was reasonably clear, and he had proved the faith of his disciples in him as the future Christ, he wished to make it equally clear to them and to the people generally that he, such as he was, without political or military ambitions, meek, self-sacrificing, loving, was indeed the Christ. For this reason he does not rebuke them when they give him messianic titles (Luke 19:39, 40), but even himself plans a public, symbolic announcement that he is the Christ.

Vs. 9, "the multitudes": cf. John 12:17, 18. "Son of David": i.e., Messiah, and in the thought of the people undoubtedly a political Messiah. But they were soon to be undeceived. Vs. 10 makes it evident that the enthusiastic crowds were strangers in attendance on the Passover, not the people of Jerusalem. Vs. 11, "this is the prophet": They had a few moments before hailed him as Messiah. Their reversion to their previous estimate of him (Mark 8:27, 28; Matt. 16:13, 14) was perhaps due to the events mentioned in Luke 19:41–44.

231. NOTES ON § 85, LUKE 19:29–44.—Luke follows the account of Mark through vs. 36. Vs. 37, "as he was drawing nigh, even at the descent of the Mount of Olives": Stanley (*Sinai and Palestine*, pp. 186–90) shows that Luke's language corresponds exactly to the peculiarities of the southernmost of the three roads from Bethany to Jerusalem. From the point indicated one catches the first view of the city, but not yet of the temple. Vs. 38: cf. Luke 2:14. Vs. 40, "the stones will cry out": a proverb showing the impossibility of checking the enthusiasm of the disciples. Vs. 41, "when he drew nigh": probably refers to a point on the southern shoulder of the Mount of Olives, just where the road bends sharply to the north and west, and begins the descent to the valley of Kedron. The spot affords a commanding view of Jerusalem, with the temple area in the foreground. Vs. 42 introduces a remarkable forecast of the misery to result from the Jews' choice of war instead of the peace offered by Jesus. The two possible messianic programs are thus brought into sharpest contrast, that of Jesus and that of the Zealots. The Jewish people preferred the latter, and Jesus, foreseeing the outcome of war with Rome, lamented the refusal of the Jewish people to share in the kingdom he foretold. His tears were a testimony to his love of his people and to his determination not to let the en-

thusiasm of the moment sweep him into a compromise with the current political messianism. He was the Christ, but he would not be the Christ the Jews wanted. Vss. 43, 44 contain a striking picture of what actually happened at the capture of Jerusalem by Titus in 70 A.D. "The time of thy visitation": i.e., the time when opportunity, in the person of Jesus, was at its gates.

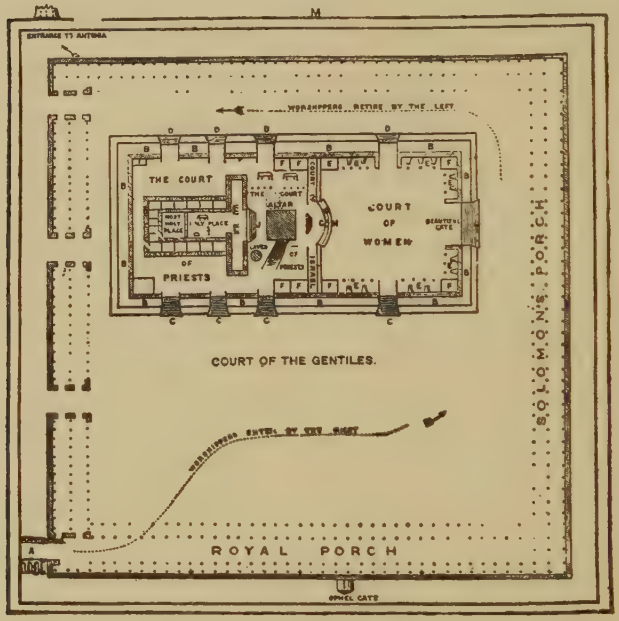
232. NOTES ON § 86, MARK 11:12–14, 20–23.—Vs. 12, "on the morrow": the day after the triumphal entry. On Matthew's order and arrangement see below. Vs. 13, "if haply he might find anything thereon": This was hardly to be expected, since, although in the fig tree the fruit forms before the leaves appear, it does not ripen till later in the season than this event is said to have occurred; as the narrative says, it was not the season of (ripe) figs. "He found nothing but leaves": not even green figs; the tree bore leaves only. Vs. 20, "As they passed by in the morning": i.e., of the third day, counting from the day of the triumphal entry as the first. Vs. 22, "And Jesus answering saith unto them, Have faith in God": at first thought a strange lesson to be drawn from the incident. The link of connection is perhaps in the nation of Israel, of which the fig tree, with its leaves but no fruit, may have been a symbol. The withering of the tree has been taken to symbolize the overthrow of the nation. If so, it suggests the great lesson that all institutions that fail to produce their proper results are doomed to destruction. Vss. 24, 25 seem to pass to the general subject of prayer. If they are to be connected with the specific thought of vs. 23, it must be, first (vs. 24), as teaching that there is no achievement at which faith need stagger; God is able to do all things for those who believe; and second (vs. 25), as reminding us that in praying for the removal of obstacles it must be in no vindictive spirit, but with that of forgiveness.

Matthew's order differs from Mark's in pars. 85–87 by the fact that Matthew carries back the cleansing of the temple to connect it with the triumphal entry, with which it was doubtless associated in his mind, and in like manner connects Jesus' comment on the withering of the fig tree with the event itself.

The episode of the cursed fig tree is so unlike the other acts of power attributed to Jesus that some scholars doubt its historicity. This difference is so obvious that various explanations have been suggested. Thus it is suggested (*a*) as a legendary addition, like some of the apochryphal gospels, to the original account of Mark; (*b*) as a re-working of a parable of Jesus; (*c*) as a symbolic act intended to teach the disciples the danger threatening their unbelieving nation; (*d*) as a combination of these elements. In any case we cannot think of Jesus as weakly giving way to anger at his failure to find figs at a time when figs were not to be expected.

233. NOTES ON § 87, MARK 11:15–19.—The cleansing of the Temple recorded by the synoptists as an event immediately following the triumphal entry was a part of Jesus' public announcement of his Messiahship. In it he was protected by the popularity evidenced by the enthusiasm shown during his public entry into the city (cf. vs. 18). Vs. 16. A proscription of the use of the Temple area as a "short-cut" between different quarters of the city was made by the rabbis. Vs. 17 contains a noble protest against the prostitution of a sacred place. From these words of Jesus it is apparent that he was not an open opponent of the Temple, but rather of the abuse of their office by the priests who were using or allowing others to use the temple courts as a place for selling the animals intended for sacrifice (cf. par. 312). Matthew (21:15) adds the account of the shouting of the children in the temple. They were evidently continuing the enthusiasm of the crowds of disciples.

The reply of Jesus to the objections of the scribes and priests is a distinct acceptance of the messianic title. Vs. 18. After these events there was nothing left to the religious authorities



PLAN OF THE TEMPLE

[From Edersheim, *The Temple at the Time of Christ*]

A. Royal tyropoeon bridge.
B B, etc. Terrace, or *Chel*, outside of which tradition places a low inclosure, called the *Soreg*.
C C C. South side gates, the second on the right hand being the ancient water gate.
D D D. North side gates.
E E E E. Money chests.
F F. Courts and chambers.
G. Nicanor gate.
H. Fifteen steps of the Levites.
I. House of stoves.
J. Steps of the priests.
K. To Mount Zion.
L. Shushan gate, with arched roadway, to Mount of Olives
M. To Bezetha.

except to bring their plot to its consummation as soon as possible. But their way was still closed. Judas alone, as it proved, could aid them.

The question as to the identification of this cleansing of the Temple recorded by the synoptists with that recorded by John involves the relations of the two groups of narratives. The evidence for such identification is weighty, and, on the whole, convincing. It seems hardly probable that Jesus would have twice performed the same act. The oldest evidence we have (the Diatessaron, or interwoven gospels, of Tatian in the second century) identifies the two narratives. The question is as to whether John or the synoptists have introduced the account in its true chronological connection. If John's order be chronologically correct, important changes in the chronology of the public ministry of Jesus necessarily follow, and its length would extend beyond the year or more given it by the synoptists. This is improbable.

234. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Give an account of the triumphal entry. (2) What was the purpose of Jesus in planning it? In what sense did it mark a new policy on his part? (3) Why did Jesus lament over Jerusalem? (4) Describe the cleansing of the Temple. (5) What was its significance and what were its results? (6) Was Jesus attacking the Temple? (7) Are places of worship to be kept sacred today? What is it to keep a church sacred to the service of God?

235. TOPICS FOR DISCUSSION.—

1. Can a nation be moral in its relations with other nations?

2. Would it be in conformity with the teachings of Jesus to engage in a war for the preservation of religious liberty? Of democracy? For the rectification of frontiers?

3. Would it be legitimate to use Christ's cleansing of the Temple as an argument for war?

4. What moral difficulties are involved in the story of the cursing of the fig tree?

5. What results might have followed if the Jewish nation had accepted Jesus as the Christ?

6. For what purpose other than that of worship is it legitimate to use a church building?

7. Is there any advantage in maintaining a building exclusively for religious uses?

236. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The route of the triumphal entry.

2. The development in the publication by Jesus of his messianic office.

3. The extent to which Jesus intentionally fulfilled prophecy.

4. Were there two cleansings of the Temple, or one?

5. The element of symbolism in miracles.

6. The method of Jesus in his presentation of himself as the Messiah.

237. CONSTRUCTIVE WORK.—Write chapter xx of your "Life of Christ," describing the entry of Jesus into Jerusalem, and the cleansing of the Temple, bringing out clearly the significance of each as related to Jesus' presentation of himself to the nation as the Messiah.

CHAPTER XXII

FINAL CONFLICTS WITH THE RELIGIOUS AUTHORITIES

§ 88. Jesus Refuses to Discuss the Basis of His Authority.
Matt. 21:23–27. Mark 11:27–33. Luke 20:1–8.

§ 89. Jesus Predicts the Downfall of the Jewish State and Church.
Matt. 21:28—22:14. Mark 12:1–12. Luke 20:9–19.

§ 90. Jesus Emerges Triumphant from Cross-Examination by His Enemies.
Matt. 22:15–40. Mark 12:13–34. Luke 20:20–40.

§ 91. Jesus Repudiates the Revolutionary Conception of the Messiah.
Matt. 22:41–46. Mark 12:35–37. Luke 20:41–44.

§ 92. The Culmination of Jesus' Attack upon the Religious Leaders.
Matt., chapter 23. Mark 12:38–40. Luke 20:45–47.

238. Notes on § 88, Mark 11:27–33.—Vs. 27, "the chief priests," etc.: the three classes here named constituted the Sanhedrin, which thus officially took up the attack on Jesus. Vs. 28, "these things": the reference is doubtless especially to the cleansing of the temple. Vs. 29, "I will ask of you one question": Had their question not been insincere, as their answer to his shows it was, Jesus would doubtless have answered them very differently. The answer he gave silenced them and left him with the prestige of victory. Yet it contained also a real reply to their question. John had neither the authorization of other rabbis or the Sanhedrin, nor the authentication of signs from heaven. The character of his

message was the evidence of his mission, and the people generally recognized him as a prophet (vs. 32). Had the leaders of the people been willing to accept such evidence as this, they would have recognized both the prophetic authority of John and the messianic authority of Jesus. It was their blindness to evidence of this kind that prevented their believing John and accepting Jesus. If they had believed John, they must also have accepted Jesus, because the mission of both was attested by the same kind of moral evidence. Notice, in passing, the hold John still had upon the people (vs. 32). It continued for years (see Acts 19:1–7).

239. NOTES ON § 89, MARK 12:1–12.—The parable here given has to do, not with a simple truth or duty, but with the Kingdom of God as such. Its details are therefore of significance. The vineyard is the people of Israel; its owner is God; the servants are the prophets; the son is Jesus; the wicked husbandmen are the Jews. The chief teaching is plain and is stated in vss. 9, 10: the Jews in refusing to listen to the prophets and Jesus had brought upon themselves divine punishment, and, as is distinctly stated in Matthew's account (21:43), the Kingdom of God was to be taken from them and given to the Gentiles (vs. 9). The scriptural quotation enforces this lesson of the parable. (Matt. 21:44 was probably added by some copyist from Luke 20:18, where Luke has characteristically added it as his own comment upon the quotation of Jesus.) The displacement of the Jews by the Gentiles was a divine act. That the announcement of it by Jesus should rouse the hostility of the leaders of the Jews (vs. 12) is easy to understand. They saw that he was attacking their deepest sense of national privilege in religion, just as before he had rebuked their profanation of the Temple. Again their only reply was to plot violence.

240. NOTES ON § 89, MATT. 21:28—22:14.—Matthew has here grouped three parables of warning addressed by Jesus to the religious leaders of his people. The second, that of the unfaithful keepers of the vineyard, is that of Mark 12:1–12; the first is peculiar to Matthew; and the third is, in part, parallel with that of Luke 14:15–24. All three are concerned with the relations of different classes of people to the Kingdom of God.

The lesson of the parable of the Two Brothers (vss. 28–32) is explicity stated by Jesus in vss. 31, 32: the religious leaders, because of their refusal to accept the Baptist's call to repentance, were showing themselves less ready to receive message of the Kingdom than members of the most abandoned classes who had obeyed his call (cf. Luke 7:29, 30). Notice again the high estimate Jesus puts upon John the Baptist.

On the Parable of the Vineyard, see par. 239.

The Parable of the Marriage Feast. Vs. 3, "to call them that were bidden": It is customary among the Arabs to send out two invitations. For those who have accepted the first to decline the second is tantamount to a declaration of war or blood-feud. This custom is very ancient and explains the anger of the king (vs. 7). The declination of his second invitation was evidence of treason. Through vs. 10 the parable has the same teaching as that of Luke 14:15–24 (see par. 197). It is not clear whether or not the addition in vss. 11–14 is a separate parable. If, as some say, it was customary for rich men to keep special garments to be worn at their feasts, not to take the garment offered would be to insult the host. But such a supposition is, after all, not necessary for the teaching of the parable. In any case, a man who makes no preparation for a formal dinner must hold its giver cheap. The application is, therefore, plain: the generosity of God cannot, with safety,

be treated contemptuously. Though men are to enter the Kingdom from the least likely classes, it is not to lose anything of the honor due it. Vs. 13 has no reference to hell, but to the crowd of persons who had been refused access to the lighted banquet hall, and who stood about in disappointment and rage. By analogy, however, it suggests the loss and miserable disappointment of those who are not permitted to become members of the Kingdom of God, and therefore cannot share in its blessings.

241. NOTES ON § 90, MARK 12:13–34.—Vs. 13, "Herodians": those who favored the rule of the Herodian family. Under ordinary circumstances they were cordially hated by the Pharisees. The union of the two groups in opposition to Jesus shows how dangerous his influence was judged by them to be. "To catch him in talk" ["entrap him in argument"]: i.e., to force from him some treasonable, blasphemous, or foolish answer, which would give them an excuse for arresting him. Luke 20:20 enlarges upon the method of their procedure. Vs. 14. These words, though probably insincere, were none the less a good characterization of Jesus as a teacher. A less balanced person than he would have been flattered into giving the direct answer the questioners wanted. Vs. 15. To appreciate the full force of this question as to the tribute it is necessary to remember that Jesus was now in Judea, which, unlike Galilee, was subject and paid taxes directly to Rome. "Penny": a denarius. Many have been preserved. They have the head and name of the emperor stamped upon them. Vs. 17. The use of Roman money by the Jews reflected the fact that they were actually under Roman rule and protection, and committed them to an admission of Roman sovereignty. They, therefore, owed their recognized governors taxes. That the use of the Roman coins did carry with it such an admission is to be seen in the fact that in their revolt the Jews stamped

out the face and name of Caesar. To make of this saying a summary of the relations of church and state is to find in it something remote from Jesus' purpose. That in giving an answer which his enemies could not exploit to his injury he should have reminded them of their obligation to the government to which they were in fact subject (thus implying that the true Kingdom of God was not national), and should also have recalled them to their forgotten duties to God, is wholly in accordance with his character as a moral and religious teacher. That he should have recognized the legitimacy of government was in accord with his entire spirit. Jesus was as far as possible from being a gentle anarchist (see Mathews, *Social Teaching of Jesus*, chap. v.) It is not always or often necessary for the members of the Kingdom of God to turn revolutionists. The watchword of the Christian is not "My Rights," but "My Duties."

Vs. 18 introduces a question that has proved puzzling to others than the Jews. The Sadducees believed in no resurrection, and their question was intended to show the absurdity of such a belief. On their assumption that the resurrection consisted in a re-establishment of the present physical life—a belief that is not even yet quite outgrown -it was unanswerable. Jesus attacks, not the question, but the assumption. Vs. 19, "Moses wrote," etc.: Deut. 25:5, 6; cf. Gen. 38:8. This brother-in-law (Levirate) marriage was common among the Semitic peoples. Vs. 24. The two sources of the Sadducees' error are still the sources of false teachings. Vs. 25, "are as angels:" do not live an earthly, bodily life. This is the only distinct teaching of Jesus as regards the form of the risen dead. It is entirely in accord with that of Paul in I Corinthians, chapter 15. Luke (20:34–36) elaborates the thought. Resurrection is not mere reanimation of dead bodies. Vs. 26. Not content with this express teaching as to resurrection,

Jesus goes on to show that immortality (which was what the Sadducees really denied and because of this denied the resurrection) was involved in the Old Testament. "The book of Moses": i.e., the Pentateuch; Jesus was using the current title and was not thinking of questions of authorship. "The bush": i.e., the section of the Pentateuch containing the story of the burning bush, Exodus, chapter 3. Vss. 26, 27. The argument is either (1) purely formal (turning on the implied tense of an unexpressed verb, and valid only as addressed to men accustomed themselves to argue after this fashion); God says, "I *am* the God" of those long since dead; but "God is the God of the living;" therefore the patriarchs were still alive, possessed of immortality; or (2) rests on the attitude of God to men implied in the words, "I am the God," etc.: the eternal God, in his love for the patriarchs (and for all good men), could not have allowed them to perish utterly. The eternity of a loving Father thus implies the immortality of loving children.

Vss. 28–34 are less controversial than their parallel in Matthew (22:34–40). The question of the scribe (vs. 28) was one frequently asked. In vss. 29–31 Jesus gives the customary answer of the rabbis. It cannot be improved as a summary of human duties. It was nothing new, for it was quoted from Deut. 6:5 and Lev. 19:18. In Matt. 22:40 Jesus adds the teaching that in such "love" is summed up the law and the prophets. It was his "new commandment" (John 13:34; 15:12–17). Vss. 32, 33 show the honesty of the scribe, and his perception of the relative value in religion of inward character and outward ceremonial. It was this that led to the remark of Jesus, vs. 34. A man who could make such distinctions had grasped one of the greatest elements of the teaching of Jesus. "And no man after that durst ask him any question":

The plan of the Sanhedrin had failed. Jesus thereupon assumed the offensive.

242. NOTES ON § 91, MARK 12:35–37.—In these verses Jesus attacks the current belief that the Christ was to be the "son of David," in the commonly accepted sense, i.e., a political ruler. His argument is *ad hominem* against the scribes. The purpose of the question is both to break the prestige of the scribes as religious teachers, and to develop by contrast Jesus' own conception of Messiahship as something unpolitical. Vs. 36. The quotation is from Ps. 110, which all Jews believed to be written by David. The point of the argument is clear: David's words would make the Messiah greater than his son. Any teaching as to the Messiah, therefore, should make him something more than a Jewish king. Thus again Jesus makes a Jewish hope universal by removing its purely Jewish element. Messianism remained, but not that of the rabbis, centering about national deliverance and glory, but that of Jesus, looking toward divine deliverance from sin and the establishment of the love and authority of God. No wonder the common people heard such an enemy of religious monopoly gladly.

243. NOTES ON § 92, MATTHEW, CHAPTER 23.—In place of the very brief warning against the scribes, which Mark and Luke report at this point, Matthew has an extended discourse largely addressed directly to the Pharisees. Portions of this discourse (see, e.g., vss. 4, 6, 13, 23–25, 29, 34–36) are found also in Luke, especially in his chapter 11 (with vss. 37–39 cf. also Luke 13:34, 35), but much of it is given by Matthew only (vss. 2, 3, 8–12, 15–22, 27, 28).

Vs. 2, "the scribes and the Pharisees sit in ["have taken"] Moses' seat": they are the teachers and leaders of the people; however faulty their conduct, on them rests the responsibility

of guiding this generation. Vs. 3, "all things," etc.: the emphasis, of course, is on *not* doing after their *works*. Yet Jesus does enjoin following their teaching. And this can only mean that he did not desire to bring about an abrupt break with the past, but, recognizing that the majority of the people must always follow the leaders of thought, desired not that men should suddenly break away from the teachings of the scribes, but should follow them till, under the influence of his own teaching and of providential circumstances, better leaders should arise. Vs. 4, "they bind heavy burdens," etc.: burdensome duties which the scribes endeavored to impose upon men, such as punctilious tithing, discrimination of clean and unclean foods, minute Sabbath regulations (cf. Acts 15:10). "Will not move them": not "will not themselves keep these regulations," but give no help to others whose circumstances may make the keeping of them far more difficult. Vs. 5; cf. Matt. 6:1–18. Vss. 8–12 inculcate the spirit of humility and mutual service as against that of selfish pride and ambition (cf. Mark 10:42–45). The injunctions of vss. 8–10 must be interpreted in the light of this fact.

The words of vss. 13–36 addressed to the Pharisees do not necessarily imply that they were present on this occasion; the words may rather be intended to be taken as rhetorical apostrophe. Many of these sayings are reported by Luke (chapter 11) as spoken at a Pharisee's table. Vs. 13, "neither suffer ye them that are entering" ["let those enter who are trying to do so"]: by throwing their influence as religious teachers against Jesus, they dissuaded men from accepting the truth. Vs. 15, "twofold more a son of hell than yourselves ["twice as fit for the pit"]: the Pharisees, having no clear conception of the spirituality of religion, made converts to Judaism who came without any spiritual change, and from various unworthy motives; and such a man was not only no better for having

changed his religion, he was worse, and often worse than the men who converted him. Of course not all proselytes were of this character. Many were drawn by a true apprehension of the truth of Judaism. Cf. here Mark 12:40 (=vs. 14 of Matthew in the common version), and notice how severely in this verse and vss. 13, 15 Jesus denounces those who, setting themselves up as the special representatives of religion, were in reality wicked men. Cf. Malachi's denunciation of "worship and wickedness" (Mal., chaps. 1, 2).

Vss. 16–22 refer to the casuistry of the scribes by which, under guise of making fine moral distinctions, they converted the law against breaking oaths (Lev. 19:12; Num. 30:2) into a device for justifying themselves in the breaking of promises. See the slightly different but essentially similar instances referred to in Matt. 5:33–37. Both here and there Jesus insists that all such evasions are mischievous and vain, since any oath is really an oath by Jehovah, i.e., involves an appeal to him, since all is his (vs. 21). In Matt. 5:33–37 he bids men swear not at all, but speak the truth and faithfully keep what is said. On vss. 23–36 see par. 188, and on vss. 37–39, see par. 192. It is impossible to say with certainty when and where this sad lament over Jerusalem was uttered, but inasmuch as this chapter (Matt. 23) is apparently made up of sayings of Jesus which he uttered at different times, and which the evangelist gathered together in one place in order to show Jesus' stern attitude toward the hypocrisy of the scribes, the position of Luke seems to be preferable. Time and place are in any case of little importance compared with the significance of the utterance itself.

244. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How did Jesus meet the question of the Sanhedrin as to his authority? (2) Would he have answered honest inquirers in the same way? (3) What is the basis of the authority of Jesus?

(4) What three parables of warning does Matthew record as addressed by Jesus to the Jews? (5) Put the teaching of each in general terms applicable to all times, and suggest applications to our own day. (6) What feeling and purpose did these parables rouse in the Jews?

(7) What were the three questions by which his enemies hoped to embarrass Jesus? (8) In answering them, what does Jesus teach as to politics? (9) What as to the resurrection? (10) What as to the chief duties of men?

(11) What question did Jesus ask the scribes? (12) What was the point of his argument? (13) In his use of the Old Testament, does Jesus attempt to give definite teaching as to the authorship of its various books? (14) Should we have to change our interpretation of Jesus' teaching as to the character of the Messiah or our estimate of the effectiveness of his argument for the scribes to whom he spoke, if we should discover that Ps. 110 was not written by David?

(15) Name some of the vices for which Jesus denounced the Pharisees. (16) Do such vices exist today? In what form do we need to be on our guard against them? (17) Why did Jesus bid men follow the *teachings* of the scribes? (18) Was Jesus a revolutionist or an iconoclast in religion? In morals? In politics?

245. TOPICS FOR DISCUSSION.—

1. Is it ever right to avoid a direct answer to an enemy?
2. Would it be right to lie to him?
3. Why does Jesus devote so much criticism to good people?
4. Should we ever differ from the beliefs of Jesus about the authorship of the books of the Bible?
5. Is it right to appear better than we really are?
6. Should we always say exactly what we think?

246. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The basis of Jesus' authority to cleanse the temple.

2. Jesus' attitude toward the temple and its services.

3. The relation of the Jewish state to Rome, as the background of the question about tribute.

4. Different ideas among the Jews concerning life after death.

Salmond, *Christian Doctrine of Immortality;* Charles, *Critical History of the Doctrine of a Future Life;* Charles, *Eschatalogy.*

5. The teaching of Jesus concerning immortality and resurrection.

247. CONSTRUCTIVE WORK.—Write chapter xxi of your "Life of Christ," bringing out as clearly as possible the real causes of difference and point at issue between Jesus and the Jewish rulers, discriminating as far as may be the different elements which now united in opposing him. Make it clear what Jesus' attitude to the nation was.

CHAPTER XXIII

JESUS' LAST TEACHING AS TO THE KINGDOM

§ 93. Sacrifice as the Measure of Generosity.
Mark 12:41–44. Luke 21:1–4.

§ 94. Jesus Foretells the Destruction of Jerusalem and the End of the Age.
Matt., chapters 24, 25. Mark, chapter 13. Luke 21:5–38.

248. Notes on § 93, Mark 12:41–44.—Vs. 41, "over against the treasury": in the so-called court of the women, along the side of which were the trumpet-shaped vessels to receive the gifts of the people. See diagram, p. 68. "Cast money into the treasury": free-will offerings for the Temple, apparently. Vs. 42, "two mites": about equal to two-fifths of a cent, or about one-fortieth of a laborer's day's wages. Vs. 43, "cast in more than they all": as always, Jesus' estimate of men and their actions is based on the state of heart which these actions reflect. The widow's gift, for the reason given in vs. 44, represented more devotion of heart to the interests of religion than that of any of the rich that gave much.

249. Notes on § 94, Mark, chapter 13.—Vs. 1, "Out of the Temple": the word denotes the temple in the larger sense, not simply the sanctuary. Vs. 2, "these great buildings": both the temple proper and the surrounding courts and colonnades. "There shall not be left here one stone upon another": an expression denoting utter destruction, but not to be interpreted with absolute literalness. The prediction was fulfilled in the overthrow of the city by the Romans in 70 A.D. (Josephus, *Jewish War*, Bks. vi, vii; Mathews, *New Testament Times*, chap. xvi).

Vs. 4, "When shall these things be, and what shall be the sign when all these things are about to be accomplished?" A natural question, which, however, Jesus does not answer directly. The discourse that follows is mainly devoted to warning the disciples against expecting these great events too soon, and being in consequence disturbed and misled. Vss. 4–13 are wholly occupied with things that will happen before the fall of the Temple. Vs. 6, "saying, I am he": professing to be the Christ, and claiming authority to make announcements as to what was about to happen. Vss. 7, 8: Wars, earthquakes, famines will occur; but they are not signs of the end. Vss. 9–13: And the disciples of Christ will have to suffer persecution, which they must endure patiently. Cf. par. 135. Observe in vss. 9, 10 the indication that Jesus, though expecting death, was also looking to the world-wide proclamation of the Gospel. The rejection of him by the nation and the overthrow of the Temple did not mean the defeat of the Kingdom of God.

Vss. 14–23 deal with things which will be precursors of the end, i.e., of the downfall of the Temple and of Judaism as connected with the temple. Vs. 14, "the abomination of desolation": the phrase is taken from Dan. 11:31; 12:11; I Macc. 1:54, in all of which places it doubtless refers (as clearly in the last, I Macc. 1:54) to the heathen sacrifices offered on the altar of the Jewish temple in the time of Antiochus Epiphanes. As employed by Jesus it refers to any like desecration of the temple or perhaps of the city. Luke has at this point "Jerusalem encompassed with armies" (see par. 299). The parenthesis "let him that readeth understand" is, of course, not from Jesus, but a note of the evangelist calling his reader's attention to this warning. It must have been written before the event happened (notice its omission by Luke). That it occurs in both Matthew and Mark shows that one evangelist took it from the other along with the words to which it calls

attention, or that both drew it from an older gospel that contained this discourse. The substance of the warning is that, while wars and disasters in general are not to be taken as signs of the end, yet when Jerusalem itself is actually invaded (or besieged), then they may know that the downfall of the city is near, and that they must flee. Vss. 15, 16 mean simply: "Go without delay." Vs. 19: The sufferings of the Jewish nation in the siege of 70 A.D. were terrible beyond belief (see Josephus, *op. cit.*). Vs. 20, "Except the Lord had shortened the days": except God had interposed to limit the period of disaster, no one would have escaped. Vss. 21–23: Not even then are they to expect the Christ to return. Anyone who announces his return is a false prophet announcing a false Christ.

Vss. 24–27 tell of the awful disasters to the nation which were to follow the overthrow of the city, and of the establishment of Christ's kingdom in the place of Judaism. The language is highly figurative, closely resembling that which the prophets often used to describe similar events. On vss. 24, 25 see Isa. 13:10; 34:4; Ezek. 32:7, 8; Am. 8:9. On vs. 26, see especially Dan. 7:13. The reference of this verse to a visible return of Jesus still in the future is unnecessary (cf. Gould, *Commentary on Mark*, in reference to the whole paragraph).

Vss. 28–37 speak of the indications of the drawing nigh of Christ in his kingdom. Vss. 28, 29 tell the disciples that when they see the great portents of which he has spoken (vss. 25, 26) then they may know that Christ's kingdom is drawing near. Vs. 30 says, and vs. 31 solemnly confirms it, that all these things will happen within the space of a generation, i.e., within the lifetime of men then living. Vs. 32 affirms, however, that the *exact* time no one knows, not even Jesus himself, but only God. Vss. 33–37 bid them therefore be on their guard, watching and praying, always ready, yet not idly waiting, but each at his own work.

As a whole, therefore, the discourse, thus interpreted, gives no definite answer to the question of the disciples, except that all these things would happen within the lifetime of men then living. It speaks chiefly of the downfall of Judaism and its general aim is to warn the disciples against expecting these events too soon or looking for a personal return of Jesus in connection with them. Yet that return was to be in their lifetime according to the evangelist. See par. 249.

249*a*. NOTES ON § 94, MATTHEW, CHAPTERS 24, 25.— Matt. 24:1–42 reproduces in the main the discourse of Jesus as given in Mark, chapter 13. The chief differences are the following: Vs. 3, "What shall be the sign of thy coming and of the end of the world?" This more expanded form of the question seems to bring in two ideas not expressed by Mark, "thy coming" and "the end of the age." Yet it must be noticed that in the discourse of Jesus as given in Mark he speaks of his coming (vs. 26), and that "the end of the world" is more exactly "the consummation of the age," i.e., in Jesus' thought the conclusion of the then current period of history, and the end of the Jewish dispensation in the downfall of Jerusalem. Thus Matthew's form of the question expands Mark's and may be colored by the expectations of the early Christians. Mark's form is doubtless that which most nearly represents the original question but his report of the discourse is also colored by early Christian expectation of the imminent return of Jesus. How far Jesus shared in this expectation will be a matter for discussion.

Vss. 10–12 are an addition to Mark's narrative from Matthew's own sources, but do not materially modify the picture. Vs. 14, "and then shall the end come": i.e., the end of the age. Jesus was talking about the fall of the Temple to men whose horizon was almost bounded by Judaism, and to whom the downfall of the temple and its religion was indeed the end of

the age. To the disciples and the evangelist such an expression would not mean the end of the age in the sense given the term by the early church.

Vss. 26–28 are an addition to Mark's report, emphasizing the warning against being deceived by false Christs. The coming of the Son of man is to be understood, as in Mark 13:26, as denoting the coming of the Kingdom. Vs. 28 (cf. Luke 17:37) is a proverbial saying, meaning that judgment will fall whenever and wherever sin and corruption render it necessary. The overthrow of Judaism is but an example—albeit a most conspicuous and important one—of a general principle.

Vss. 29–31 reproduce Mark 13:24–27, but with slight changes. The word "immediately" (vs. 29) emphasizes what is in any case the natural meaning of Mark, that the downfall of the Jewish nation and the coming of the Son of man follow close upon the events referred to in the preceding paragraph. Vss. 30, 31 expand somewhat the picture of the Son of man coming in the clouds in accordance with current messianic hopes.

Vss. 40, 43–51 reproduce the teaching of Jesus in Luke 12:39–46. In that passage the coming of the Son of man is his coming for accounting and judgment in the life of any individual. The introduction of it here is to that extent incongruous. Yet it serves to emphasize the fact that the coming of the Son of man is not a specific event, but, like "the day of the Lord" in the Old Testament, is the coming of the Kingdom of God in power, whether to an individual or a nation, whether in blessing or in judgment. One great example of it was in the first appearance of Jesus (cf. John's conception, Matt. 3:11, 12); another was in the displacement of Judaism by the Christian church; but it is always happening on a large scale or a small, and is doubtless still to happen many times. In other words, as "the Son of man" is the type of the King-

dom of God, "the coming of the Son of man" is typical of and equivalent to the coming of the kingdom.

In Matthew, chapter 25, the evangelist adds a series of parables dealing with the general subject of judgment. The first, that of the ten virgins (vss. 1–13), teaches the necessity of being ever ready for the coming of the Lord. The details of the parable cannot be pressed. Its simple teaching is that expressed in vs. 13: "Watch therefore, for ye know not the day nor the hour."

In the second parable, that of the talents (vss. 14–30), the duty inculcated is that of faithfully using all that our Lord intrusts to us. "Watching" is not idle waiting, but industrious service of our Lord.

The Parable of the Sheep and the Goats (vss. 31–46) sets forth most vividly and impressively the basis of Christ's judgment of men, viz., not profession of his name, but conduct expressive of his spirit. To press the pictorial element of this parable to mean that there will be a great judgment day of all the world, when all men will be assembled in one place, is unwarranted. The parable teaches the *basis* and *issue* of judgment, not its time or external form. The solemn truth that must not be lost sight of is that by our conduct here and now we are determining issues that are eternal.

A possible interpretation of these chapters is to the effect that they read back into the sayings of Jesus relative to the fall of the Jewish state, the expectations of the early Christians as to his second coming. That some such expansion of the thoughts of Jesus is possible appears from a comparison of the various gospels and from the literary habits of the early church. For a full critical study of the matter see Sharman, *The Teaching of Jesus about the Future*, chap. iv.; Mathews, *The Messianic Hope in the New Testament*, Part II; Stevens, *The Teaching of Jesus*, chap. xiv.

250. NOTES ON § 94, LUKE 21:5–38.—Luke's report of this discourse follows Mark's quite closely, differing chiefly in that in place of such vague expressions as "abomination of desolation" (Mark 13:14) Luke has definite language, "Jerusalem compassed with armies" (vs. 20; see also vs. 24, and cf. Mark's vs. 19). This is probably due to Luke's having written after the fall of Jerusalem, and hence having naturally substituted, for the general terms of Mark, language more closely corresponding to the events as they actually occurred.

251. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What remark of Jesus and question of the disciples gave occasion to Jesus' discourse in Mark, chapter 13? (2) What is the main purpose of this discourse? (3) With what are vss. 4–13 wholly occupied? (4) Of what do vss. 14–23 speak? (5) Of what vss. 24–27? (6) What is meant by the coming of the Son of Man in vs. 26? (7) What is the permanent lesson of the discourse for us and for all? (8) What does Matthew's report of this discourse add to that contained in Mark? (9) What is the Parable of the Ten Virgins intended to teach (Matt. 25:1–13)? (10) What is the teaching of the Parable of the Talents (Matt. 25:14–30)? (11) What is the teaching of the Parable of the Sheep and the Goats (Matt. 25:31–46)? (12) In what respects does Luke's report differ from Mark's? (13) What do these differences indicate as to the time when Luke wrote, and as to the correctness of Mark's report?

252. TOPICS FOR DISCUSSION.—

1. Was the prophecy of Jesus concerning Jerusalem ever fulfilled?
2. Is it safe for a nation to seek only its own good?
3. How far is nationalism justifiable?
4. Are we warranted in expecting at some time in the

future a visible coming of Jesus in the clouds, and a general assemblage of the living and dead in one place for judgment?

253. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The fulfilment of Jesus' prediction concerning Jerusalem in the Judeo-Roman war of 66–70 A.D.

Josephus, *War*, Bks. v–vii; Schürer, *History of the Jewish People*, Div. I, Vol. II, pp. 208 ff.; Mathews, *History of New Testament Times in Palestine*, chap. xvi.

2. The coming of the Son of Man: its meaning and reference as used by Jesus.

3. The character of Judas.

4. The extent to which the early church attributed its own belief to Jesus.

Stevens, *The Teaching of Jesus*, chap. xiv; Stalker, *The Eschatology of Jesus*, Lecture 3; Mathews, *The Mesianic Hope in the New Testament*. Part II. Case, *The Millennial Hope*, chaps. ii, iii.

254. CONSTRUCTIVE WORK.—Write chapter xxii of your "Life of Christ," indicating the purpose of the discourse on the end of the nation and its general teaching.

CHAPTER XXIV

JESUS' LAST DAY WITH HIS DISCIPLES

§ 95. The Conspiracy between the Chief Priests and Judas.
Matt. 26:1–5. Mark 14:1, 2. Luke 22:1–6.
Matt. 26:14–16. Mark 14:10, 11.

§ 96. A Prophetic Anointing by a Repentant Woman.
Matt. 26:6–13. Mark 14:3–9. [Luke 7:36–50].

§ 97. The Last Supper of Jesus with His Disciples.
Matt. 26:17–30. Mark 14:12–26. Luke 22:7–30.

§ 98. Jesus Discloses the Treachery of Judas.
Matt. 26:31–35. Mark 14:27–31. Luke 22:31–38.

255. Notes on § 95, Mark 14:1, 2, 10, 11.—Vs. 1, "After two days was the Passover and the Unleavened Bread": Mark gives the two names of the two feasts that really belonged in what was known as the Passover week. As the Passover fell this year on Thursday the conspiracy was made on Tuesday. Vs. 2, "For they said, Not during the feast ["festival"]: The plans of the Sanhedrin were changed by the offer of Judas, and with his aid Jesus' enemies were enabled to do that which they had judged impossible, viz., to arrest Jesus during the feast without causing an uprising. Vs. 10, "Judas Iscariot," or perhaps "Judas the inhabitant of Kerioth" (possibly *el Karjetein*, a ruined village south of Hebron). If this town were his home, Judas was probably the only one of the Twelve who was not a Galilean. "Went away unto the chief priests that he might deliver him unto them": The motives leading Judas to this act of treachery are said (John 12:4–6) to have been dishonesty and covetousness, but doubtless in addition was anger arising from having been, as he supposed, duped by

Jesus into believing that he was the Christ. In the future now outlined by Jesus he saw no preferment and no realization of what we may safely believe were his hopes as to the messianic kingdom. Cupidity and revenge easily become allies in any man's life. It is to be noted that, in all accounts, Judas, and not the Sanhedrin, takes the initiative. Matthew (26:15) tells of a bargain, in which Judas was paid thirty shekels, the ordinary price of a slave (Exod. 21:32), or about $20, with purchasing power, however, much greater. The share of Judas in the conspiracy was simply that of piloting the servants of the Sanhedrin to some place where Jesus might be arrested without causing a popular uprising. The arrest was the only time when such a danger threatened the authorities. If once Jesus were in the hands of the Romans, no popular movement would be expected, As, however, the Romans would not arrest him, since he had in no way been a disturber of the peace, and as the priests themselves dared not face openly public opinion, treachery was the one resource left. Thus, had it not been for Judas, Jesus might have escaped. As it was, however, Jesus immediately discovered his friend's disloyalty and forecast its inevitably fatal consequences. It was this that cast the deep gloom over the Passover which he ate with the Twelve.

256. NOTES ON § 96, MARK 14:3–9.—Vs. 3. Although now a poor Moslem village of some forty rude houses, Bethany is the largest place on the road from Jericho to Jerusalem, and so it was in Jesus' day. Cut off entirely from sight of Jerusalem by the Mount of Olives, there is nothing in the views from Bethany to suggest the proximity of a great city, and we can readily understand Jesus' selection of a spot at once so convenient and so secluded for his lodging-place during these trying days. "Simon the leper" is not otherwise known. "A woman": who was she? See John 12:3. "Alabaster cruse": rather, "an alabaster of." The name of the material had, like

our word, "glass," come to be the name of the vessel, box, or bottle. "Spikenard": a perfumed unguent the precise nature of which is uncertain. Vss. 4, 5, "three hundred denarii": $45, but with purchasing power of about $300. It is possible that some of the criticism of the woman sprang from the disciples' exaggeration of the teaching of Jesus about almsgiving. From their point of view it did seem prodigal to anoint him with a perfume worth a year's wages of a laborer (cf. Matt. 20:2). But Jesus would never permit the spontaneous expression of love to be misinterpreted. Even the obligations of charity are subject to love. Vs. 7. It is only a perverted exegesis that sees in these words of Jesus a justification of the perpetuation of poverty. If his teachings as to wealth were once operative, poverty would be greatly reduced, if not destroyed. Vs. 8 contains the interpretation which Jesus, foreseeing his speedy death, puts upon the woman's act.

It is not difficult to identify the events of John 12:1–8 with those of Mark 14:3–9 and Matt. 26:6–13, for, despite differences in certain details, the chief elements of both accounts are the same. This is especially to be noted as regards the sayings of Jesus (John 12:7, 8; Mark 14:6–8), which undoubtedly led to the preservation of the incident. Whether Luke 7:36–50 contains a variant account of the same anointing is not so easily settled. Several details are common to the two accounts, but the saying of Jesus in that of Luke is utterly unlike that in Mark and John. There is nothing impossible in the supposition that Jesus was anointed twice by women, but it seems more likely that all of the accounts refer to the same incident.

257. NOTES ON § 97, MARK 14:12–26.—Vs. 12, "on the first day of unleavened bread": i.e., on the fourteenth of Nisan (Exod. 12:6; Lev. 23:5; Num. 9:3). For the chronological question, see par. 260. "Where wilt thou that we go

and make ready," etc.: A brotherhood like that of the disciples would naturally, as a family, eat the Passover lamb together. The question of the disciples shows clearly that Jesus had not disclosed to them his plans. Perhaps his reticence was due to his knowledge of the plot of Judas. Vss. 13–16. It is unnecessary to interpret these words of Jesus as indicating miraculous prescience. The use of the term "*my* guest chamber" clearly indicates that he had had some previous understanding with the owner of the house. This is supported by the fact that, in accordance with Jewish law (Exod. 12:3), Jesus must have chosen a lamb on the tenth of Nisan. Probably the bearing of a pitcher of water, ordinarily the work of the women, had been agreed upon as the sign of recognition. By these precautions Jesus was able to select the room for the Passover feast without disclosing its location to Judas in time for him to betray the fact to the priests. It has been thought by some that this unknown host was the father of John Mark, the evangelist (cf. Acts 12:12). Vs. 18. Between vs. 17, in which is mentioned the arrival of Jesus and his disciples in the upper room, and vs. 18 are to be introduced the several events given by Luke and John (printed within brackets): [(1)1 the first cup of wine]; (2) the words of Jesus, Luke 22:14–18, and the strife as to precedence, Luke 22:24–30; [(3) Jesus' washing of the disciples' feet, with its accompanying lesson, John 13:1–20 (par. 365).] Vs. 19. Nothing could better show the disciples' profound confidence in the words of Jesus. Though conscious of no determination to betray him, upon hearing his prediction each believed himself possibly the offender. Doubtless Jesus had seen the disloyalty of Judas from its inception. The announcement of the traitor is general in the Synoptic account, but specific in that of John (par. 306). Vs. 22, "blessed": i.e., blessed God, or rather (Luke 22:19), gave thanks. There will always be some question as to wheth-

er the memorial meal or custom now instituted by Jesus was derived from the Passover. On the whole, it seems most probable that it was the latter part of that feast. "The Lord partook with the others of the paschal lamb, and when the law had been thus fulfilled, and the supper ended, before proceeding to take the cup after supper, the cup of blessing, took bread [of course the unleavened bread upon the table, since none other was permitted to be present], and, declaring it to be his body, gave them to eat" (Andrews, *Life of Our Lord*, p. 490). Vs. 23, "a cup": according to Paul (I Cor. 10:16; 11:25 f.) the "cup of blessing," so-called, the third of the four drunk at the Passover meal. Vs. 24, "The covenant": probably a reference to the new covenant (cf. Luke 22:20) of Jer. 31:31 ff., with which is associated, as respects the significance of the blood, a reference to Exod. 24:5 ff., where, as the symbol of life, blood sprinkled on the book of the law and on the people symbolizes a covenant between God and the people, they pledging themselves to obedience and he imparting to them his life. Jesus, shedding his blood in obedience to the will of God and in devotion to the interests of men, brings men, through the adoption of the same principle of life, through the same devotion of their lives to God, into fellowship with God. In the word "shed," or "poured out," there is perhaps also a suggestion of the blood of the sin-offering, by the pouring out of which on his behalf the sinner confessed his sin and sought forgiveness (cf. Lev. 4:34, 35; Matt. 26:28). Thus the death of Jesus is at the same time a revelation of God's love, of the sinfulness of human sin, and of the possibility of forgiveness and reconciliation. Vs. 25, "I shall no more drink," etc.: referring to his immediate death, and expressing his faith in a triumphant kingdom. Beyond this the interpreter cannot go with certainty. That which stands out clearly in respect to this memorial meal is that Jesus regarded his death as suffered in behalf of

his disciples and as a basis of fellowship between them and God; and he wished that, as they maintained the fraternity of the kingdom, they should in their food and drink remember him, believe him still present with them, and see that their privileges as members of the Kingdom of God were due, at least in part, to his death. Vs. 26, "a hymn": the Passover feast closed with chanting Pss. 115–118.

258. NOTES ON § 97, LUKE 22:7–30.—Vs. 7. This verse seems to assert that Jesus ate the paschal feast at the same time that it was being eaten by other Jews. Vss. 8–13. Vs. 16, "until it be fulfilled in the Kingdom of God": The reference is to the Passover, and Jesus is probably thinking of the fulfilment of that of which it was the type, viz., deliverance given his people by God.

If vss. 17, 18 are to be added directly to 16, then Luke makes reference to two cups instead of one. On the whole, it seems most natural to treat vss. 17, 18 as parallel to 19, 20, each being drawn from a separate source. In that case, vss. 17, 18 would belong chronologically at the time given the words and acts by Mark.

Vss. 25, 26 are almost identical with Mark 10:42–44; Matt. 20:25–27. "Benefactors": not a title. Philanthropy popularly is confused with the exercise of authority. In the society founded by Jesus one is to seek to aid others without exercising authority over them. To enforce this Jesus speaks of his own position (vs. 27; cf. Mark 10:45). Vss. 28–30 are not to be taken literally as if the reference were to a political empire, but as a figurative representation of the certain and great reward for loyalty.

259. The probable order of the Passover feast was as follows (such of its elements as seem to be mentioned in the accounts of the Last Supper are printed in italics):

1. Blessing of first cup of wine.

2. Handwashing and prayer.

3. Bitter herbs, dipped in the haroseth (mixture of fruit and vinegar), passed and eaten.

4. Second cup of wine, with question of Son and answer of Father (Exod. 12:26).

5. First part of the Hallel (Pss. 113, 114).

6. "*Sop*" (a bit of the paschal lamb and bitter herb in bread) *dipped in vinegar and eaten.*

7. Paschal lamb eaten.

8. *Eating of a piece of unleavened bread* (possibly not eaten in time of Christ).

9. *Third cup of wine with grace* ("cup blessing").

10. Fourth cup.

11. *Blessing in song* (Pss. 115–118).

(If Luke 22:17 be not referred to the same cup spoken of in Mark 14:23, then its cup is to be identified with the second cup of the feast.)

The order of events, as well as the words of Jesus at this time, can be fixed by a comparison of the sources shown in parallel columns on page 265.

260. THE DAY UPON WHICH JESUS ATE THE LAST SUPPER.—(1) As far as the day of the week is concerned, there is no difficulty in concluding that, since Sunday was the third day after his death (counted in Jewish fashion, viz., parts of three days), and if the next day after the crucifixion of Jesus was the Sabbath (John 19:31; Mark 15:42; Luke 23:54), Jesus was crucified on Friday. (2) A difficulty, however, is left, for John (13:1, 29; 18:28; 19:14, 31) apparently regards the Last Supper as having occurred on the evening of the day before the Passover, i.e., the evening of the thirteenth of Nisan (which would be, by the Jewish reckoning of a day from sunset to sunset, the beginning of the fourteenth of Nisan), while Mark (14:12, 14, 16, 17) and the other Synoptics (Luke 22:14, 15) expressly declare that he ate the Passover itself, and that

(cf. par. 257) must have been on the evening of the fourteenth of Nisan (or, by Jewish reckoning, the beginning of the fifteenth). Was Jesus, then, crucified on Friday the fourteenth, or on Friday the fifteenth, of Nisan? The question is, of course, connected with that of the year of the crucifixion. If Jesus was crucified on Friday, Nisan 14, it was in a year in which Nisan 14 fell on Friday; and if on Friday the fifteenth, then in a year when Nisan 15 was a Friday. Yet the determination of the day of the month is not in itself decisive for the year, since the inaccuracy of the Jewish methods of determining the question of the month introduces an element of uncertainty into all reasoning based on exact astronomical calculations. Various answers have been proposed by scholars: (*a*) Some hold that Jesus celebrated the Passover a day in advance of the Jews in general; (*b*) others hold that John is describing a supper eaten on the day before the paschal sup-

MARK 14:22-25.	MATT. 26:26-29.	LUKE 22:17, 18.	LUKE 22:19, 20.	1 COR. 11:23-25.
1. Bread broken with thanks.	1. Bread broken with thanks.		1. Bread broken with thanks.	1. Bread broken with thanksgiving.
2. "Take ye: this is my body."	2. "Take, eat: this is my body."		2. "This is my body which is given for you; this do in remembrance of me."	2. "This is my body (broken) in your behalf. This do in remembrance of me."
3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.
4. "This is my blood of the covenant which is shed for many. Verily I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."	4. "Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."	4. "Take this and divide among yourselves, for I say unto you I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."	4. "This cup is the new covenant in my blood, even that which is poured out for you."	4. "This cup is the new covenant in my blood; do this as often as ye drink it, in remembrance of me."

per of the synoptists; (*c*) it is maintained by some that the Synoptic account must be brought into harmony with that of John, thus bringing the crucifixion at the very time that the paschal lambs were being slain; (*d*) on the other hand, many scholars bring John into harmony with the synoptists. On the whole, though not without its difficulties, this last seems the most probable view, demanding no serious harmonistic device. The passage presenting the most difficulty, John 18:28, may be explained in one of two ways: (i) to "eat the Passover" may perhaps mean "to celebrate all the festivals of the Passover week;" or (ii) the phrase is very possibly an explanation (but one which itself involved a chronological error) made by some copyist or editor, for the benefit of gentile readers, of the grounds of the Jews' dread of entering the praetorium of Pilate, viz., that they should be defiled (and thus be prevented from eating the Passover). There certainly is a strong presumption that the early church would have known whether or not Jesus died before or after the paschal supper, and to a good degree this presumption favors the Synoptic account. There is little of importance in the Fourth Gospel at variance with it, except this clause of John 18:28, and John 13:1 (cf. par. 365). See various *Lives of Christ* by Edersheim, Farrar (Excur. x), Gilbert, and others; and in particular see Wright, *Some New Testament Problems*, chap. xiv; Andrews, *Life of Our Lord*, pp. 452–81. See also Sanday, "Jesus Christ," in Hastings' *Dictionary of Bible;* and *Expositor* (1892), I, 17 f., 182 f., in which the view (*a*) above is favored. (3) A third question concerns the year of the crucifixion. The determination of this requires the consideration of (*a*) the years of the procuratorship of Pilate, (*b*) the date of the beginning of Jesus' ministry, (*c*) the length of the ministry, (*d*) the day of the month on which the crucifixion took place, (*e*) the Jewish calendar as ascertained from Jewish usage

and astronomical calculations. Each of the years 27–30 A.D. has arguments in its favor, but at present the opinion is chiefly divided between 29 and 30. If the former date is chosen, the crucifixion occurred on March 28; if the latter, on April 7.

261. NOTES ON § 98, LUKE 22:31–38.—These verses contain Jesus' impressive warning to the disciples that they are approaching a time of extreme danger. That he actually meant that they should provide themselves with swords is improbable (How could they at that time of night?), even though vs. 38 seems to imply this. Certainly he did not mean that they were to resist force with force (cf. John 18:11).

262. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Tell the story of Jesus' preparation for his last Passover with his disciples. (2) On what day of the week was this? (3) What are the possibilities as to the day of the month and the relation in time of the Last Supper to the regular Jewish Passover?

263. TOPICS FOR DISCUSSION.—

1. Did Jesus intend the Last Supper to become a sacrament?
2. What moral teachings can be derived from the Synoptic account of the Last Supper?
3. Was Jesus tempted to arm his disciples?
4. Why do we observe the Lord's Supper?
5. What is the supreme test of loyalty to Jesus?
6. How can one be a traitor to Jesus today?

264. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The possibility of Judas being sincere.
2. The contrast between Judas and Peter.
3. Why did not Jesus denounce Judas to his disciples?
4. The day of the week and month of the Last Supper.

265. CONSTRUCTIVE WORK.—Write chapter xxiii of your "Life of Christ," noting particularly the events of the Last Supper.

CHAPTER XXV

THE ARREST, TRIAL, AND EXECUTION OF JESUS

§ 99. Gethsemane.
Matt. 26–30. Mark 14:26.
Matt. 26:36–56. Mark 14:32–42. Luke 22:39–46.

§ 100. Jesus Is Betrayed and Arrested.
Matt. 26:47–56. Mark 14:43–52. Luke 22:47–53.

§ 101. Jesus Is Condemned by the Religious Authorities for Claiming to be the Christ.
Matt. 26:57—27:10. Mark 14:53–72. Luke 23:54–71.
Mark 15:1*a*.

§ 102. Pilate Sacrifices Jesus to Popular Clamor.
Matt. 27(2):11–31. Mark 15:1–20. Luke 23:26–49.

§ 103. Jesus Is Executed as a Political Offender.
Matt. 27:32–56. Mark 15:21–41. Luke 23:26–49.

§ 104. Jesus Is Buried as the Disciples Scatter.
Matt. 27:57–66. Mark 15:42–47. Luke 23:50–56*a*.

266. Notes on § 99, Mark 14:32–42.—The agony in Gethsemane is one of those events in the life of Jesus that require meditation rather than explanation. In no other crisis of his life does Jesus appear more one of us, and at the same time more truly our Master. Vs. 32, "place which was named Gethsemane": i.e., an estate known as Gethsemane, or "the oil press." Its precise location is not known. The traditional site is in a grove of very ancient olive trees on the western slope of the Mount of Olives, just above the valley of Kedron. "While I pray": Notice again the prayerful habit of Jesus. Vs. 33, "amazed": Jesus had for months contemplated the

certainty of a violent death, but now that it was imminent and to result from a friend's treachery and the nation's rejection of him, its awfulness appalled him. Vs. 36, "this cup": i.e., his approaching death and all it involved. It is not legitimate to read into the words any reference to bearing other men's *punishments*. It is a universal law that the good, because they are good, suffer from the sin of the wicked. But further than this speculation as regards the agony in Gethsemane should not go. "Not what I will": Jesus in his agony could yet trust God as Father, and believe his will to be loving. Here is the true model prayer. Vs. 37. Compare the boast of Peter only a few hours before. The disciples had not believed Jesus' prophecies of his death, and were therefore unaffected by that which he saw was in the immediate future. Notice Jesus' need of human companionship. Vs. 38 is possibly an addition of words spoken by Jesus under different circumstances. Vs. 41, "Sleep on now," etc.: Two interpretations of the Greek of this verse are possible: (1) That commonly accepted, which translates the original as an imperative. Jesus had mastered himself, and the hour of trial had passed. "It is enough": Jesus no longer needed the support he had asked of them a few moments previously. They might sleep, while he, confident of himself and of his Father's love, awaited the traitor. (2) That which makes the words an exclamation of surprise: "So then you are sleeping and are taking your rest!" While Jesus had been struggling in agony, they had refused to give him the support even of wakefulness. On the whole, this second interpretation best accords with the context and the usage of the somewhat unusual Greek expression. Vs. 42 implies that now, as at other times (e.g., John 8:59), Jesus did not court, but sought to avoid, unnecessary danger.

Luke 22:43, 44 does not occur in most of the best manuscripts, and is probably interpolated.

267. NOTES ON § 100, MARK 14:43–52.—Vs. 43, "from the chief priests and scribes and elders": i.e., probably, from the Sanhedrin. The force was doubtless chiefly composed of the temple police (cf. Luke 22:52), though John 18:3 mentions also a cohort, or several hundred soldiers, doubtless from the garrison. The authorities evidently feared resistance, if not a popular uprising. Vs. 44. The use of a kiss as a means of betrayal seems especially to have shocked Jesus (Luke 22:47). The impetuous disciple who attempted to defend his Lord was Peter (John 18:10). The question of Luke 22:49 may possibly have been suggested by the words of Jesus in Luke 22:36. Vs. 49, "that the Scriptures might be fulfilled": These words imply Jesus' conception as to the true nature of his mission. He must show, by a refusal to rely upon violence and by his submission, that suffering was a part of the messianic work, and that he was consistent to the last with his reliance on God's love. Luke 24:25–27, 44, 45. Vs. 51. This young man is generally, though not on much evidence, supposed to have been the evangelist Mark.

268. THE TRIAL BEFORE THE JEWISH AUTHORITIES.—In studying the account of the trial of Jesus it is necessary to bear in mind the fact that it consisted of two parts: the trial before the Jewish authorities and that before Pilate. Each evangelist relates the Jewish trial in his own way; Matthew alone following Mark. John, indeed, describes only a trial before Annas, but speaks of Jesus' having been sent to Caiaphas; Mark, Matthew, and Luke speak of a trial before Caiaphas and the Sanhedrin, resulting in condemnation; but the order of events in Luke is not that in Mark and the Sanhedrin, rather than the high priest, is represented as asking the question as to Jesus' Messiahship. Yet these variations are, after all, capable of explanation, and the course of events may with all probability be said to have been this: (1) Upon

his arrest Jesus was hurried to the house of Annas for a preliminary and unofficial examination, John 18:12–24. (2) He was taken to the house of Caiaphas, where he was formally but illegally tried by the Sanhedrin, by which he was condemned; Mark 14:53–72 and parallels. Concerning the place of Peter's denial in the narrative and the possible distinction between a night and morning trial, see below.

269. NOTES ON § 101, MARK 14:53–72.—THE TRIAL BEFORE THE SANHEDRIN. Vs. 53, "all the high priests," etc.: i.e., the entire Sanhedrin (cf. vs. 55). So far as we know there was no class of "high priests." It may be Annas (who had been high priest) was so called. If Luke 22:66–71 is not an account of the same trial as that of Mark 14:53–64, the ecclesiastical trial consisted of *three* parts: (1) the preliminary examination before Annas; (2) a trial before daybreak before the high priest and a part of the Sanhedrin (perhaps the so-called "Small Sanhedrin," composed of the twenty-three necessary for a quorum); (3) a trial after daybreak before the entire Sanhedrin. Such a combination of the texts has arguments in its favor, but on the whole it seems better to identify the two accounts, that of Matthew-Mark and that of Luke. This, however, does not prevent our holding with all the synoptists that the entire Sanhedrin waited until day before formally condemning Jesus. Vs. 55, "sought witness": In Jewish courts concurrent testimonials were necessary to framing an indictment. If two witnesses brought the same evidence against a man, he was regarded as being under indictment. If, however, this evidence did not exactly coincide in every detail, no indictment could be found, and the prisoner was discharged. In fact, Jewish criminal procedure was carefully intended to make conviction in a capital offense difficult. The enemies of Jesus, therefore, were in desperate straits. They must procure evidence sufficient to lead to indictment on a charge that

would stand in the Roman court, and they must procure evidence sufficient to condemn him in the Sanhedrin. In neither case was such evidence available (vs. 56). Vs. 57, "false witness": It doubtless was possible to hire witnesses to testify to a charge, at least in so far as to warrant an indictment. Vs. 58. The charge here brought forward is an instance of the failure of the priests. Jesus, to our knowledge, never uttered the words here quoted. The nearest approach to them is in John 2:19. Vs. 59, "not even . . . . agree": Had the Sanhedrin been proceeding according to its ordinary rules, Jesus must now have been released, for even without the assistance of witnesses testifying in his favor there was nothing to condemn him. In fact, *no indictment had been brought against him*, since the testimony of those employed for this purpose had not precisely agreed. Vs. 60. In this situation, the high priest, instead of releasing him, resorts to further illegal methods: he attempts to compel the prisoner to testify against himself—something as much forbidden by law in Jewish as in American procedure. Vs. 61, "held his peace": Jesus was evidently aware of his legal rights and refused to speak so long as no charge had been established against which he needed to defend himself. "Art thou the Christ?": Matt. 26:63 gives the solemn formula with which the high priest introduced the question. Jesus could not be silent longer, though legally not obliged to answer. But something more than life was at stake (cf. Mark 8:35). Vs. 62, "ye shall see the Son of man," etc.. Again Jesus thinks of the coming of the Kingdom, when his judges would themselves be judged. Vs. 64, "blasphemy": It is hard to see in what this lay. Jesus had simply said he was the Christ. To the Sanhedrin, however, such a claim made by a wretched criminal might well seem to merit the term, and instead of investigating the one charge preferred under which

Jesus could have been tried, they did not even summon the witnesses to whom Jesus appealed, but condemned him to death. Vs. 65. This outrageous treatment presupposed that Jesus was a condemned criminal. In itself this constitutes another illegal element in his trial. How illegal had been the proceedings is to be seen in that, according to Jewish law, it was forbidden (1) to try criminals in the night; (2) to pass judgment of death before one night had elapsed after the trial; (3) to try criminal cases on the day before the Sabbath or a feast. Vss. 66–72. The parallel statements contain nothing important in addition to the account of Mark. The denial of Peter requires no comment except the statements that Peter had expected to be brave, that he had dared to go to the high priest's palace, that he became insanely panic-stricken, that he repented. So far from condemning him, one may well look to one's self lest he also, despite the best of intentions, be swept off his feet by some unexpected challenge to his loyalty. Vs. 15:1, "and straightway in the morning," etc.: They were thus far regardful of Jewish procedure: they waited for the day before pronouncing final sentence. Actually, however, even then, as has already been said, they were acting illegally in condemning Jesus to death. "The chief priests with the elders and the scribes, and the whole council": i.e., the Sanhedrin. While the priests were most prominent in procuring the condemnation of Jesus, the Pharisees were also deeply involved. There is no evidence that Jesus was arrested as a political criminal.

270. THE TRIAL BEFORE PILATE.—The Sanhedrin could condemn, but it could not execute a criminal. That was reserved, either with or without a new trial, for the Roman procurator, Pontius Pilate. In order to bring about a trial by this Roman, it was necessary to formulate a charge that merit-

ed death under Roman law. That upon which Jesus had just been condemned would have stood no more in the court of Pilate than that against Paul with Gallio in Corinth.

The charge actually preferred by the priests was that of *lèse majesté* or attempted revolution (Luke 23:2). From the Jewish point of view, this would be involved in his admission that he was the Christ. Pilate convinces himself of the idleness of this accusation, and attempts to release Jesus, when he meets with the settled determination of the priests, and is at last induced to sacrifice an innocent man in order to protect himself from accusation before the imperial court.

The material in the four gospels for constructing an account of this new trial of Jesus may thus be arranged:

a) The Jews bring Jesus before Pilate, but refuse to formulate an accusation.
Mark 15:1. Luke 23:1. John 18:28–31.

b) The charge of treason is preferred against Jesus.
Luke 23:2.

c) The examination of Pilate and the confession of Jesus.
Matt. 27:11. Mark 15:2. Luke 23:3. John 18:33–38*a*.

d) The acquittal by Pilate.
Luke 23:4. John 18:38*b*.

e) The renewed accusation.
Matt. 27:12–14. Mark 15:3–5. Luke 23:5.

f) Pilate sends Jesus to Herod.
Luke 23:6–12.

g) Second acquittal and proposed release of Jesus by Pilate.
Luke 23:13–16.

h) The priests cause the people to prefer Barabbas.
Matt. 27:15–21. Mark 15:6–11. Luke 23:18, 19. John 18:39, 40.

i) The crowd demands that Jesus be crucified.
Matt. 27:22, 23. Mark 15:12–14. Luke 23:20–23.

j) Pilate sacrifices Jesus to the priests without condemning him.
Matt. 27:24–26. Mark 15:15. Luke 23:24, 25. John 19:1.

k) The soldiers abuse Jesus preparatory to the crucifixion.
Matt. 27:27–30. Mark 15:16–19. John 19:2, 3.

l) After a final attempt to release him, Pilate formally condemns Jesus as a matter of self-preservation.

John 19:4–15.

m) Jesus taken to be crucified.

Matt. 27:31. Mark 15:20. John 19:16.

271. NOTES ON § 102, MARK 15:1–20.—Vs. 1, Pontius Pilate had been appointed by Tiberius as procurator of Judea in the twelfth year of his reign, i.e., 25 or 26 A.D. His administration was marked by severity, and he was regarded by Jews like Philo and Josephus as a bad governor and a bad man. The evidence they adduce, however, hardly supports these charges. He remained in office ten years, but was then sent by the procurator of Syria to Rome for trial, as an act of favor to the Jews and Samaritans whom he had treated severely. If tradition is to be trusted, he was punished by Caligula. Vs. 2, "and Pilate asked him, Art thou the king of the Jews?": The occasion of this question is supplied in John 18:29–31, which relates Pilate's demand for an accusation and the Jews' unsuccessful attempt to induce Pilate to sentence Jesus on their condemnation alone (see par. 376), and in Luke 23:2 which gives the Jews' charge against Jesus (see par. 326). "Thou sayest": equivalent to "yes." Vss. 6, 7. The origin of this custom is not known. "Insurrection": possibly a revolt of the Zealots or extreme messianic party. Vs. 8, "The multitude went up": Hitherto Pilate has been dealing with the Sanhedrin. The crowd comes to plead for the procurator's annual pardon, and therefore joined the more aristocratic group in the courtyard of the palace. Vss. 9, 10. Note the appeal of Pilate from the priests to this newly arrived crowd. Evidently he expects that they will call for Jesus and thus relieve him from the alternative of offending the priests or executing an innocent man. Vs. 11, "the priests stirred up the multitude," etc.: They thus spoiled the well-intended but cowardly plan

of Pilate. Vss. 13, 14, "crucify him": This is the cry of the mob. Pilate's question is addressed to it. He knows the purpose of the priests. Note that throughout Mark's narrative of the trial it is the priests and not the Pharisees who urge the mob on to demand the death of a man already acquitted by Pilate. Matthew (27:20), however, includes the "elders," or members of the Sanhedrin. Vs. 15. Note carefully that Pilate is handing over an innocent man to death simply to please the mob. "Scourged": This was a common forerunner of crucifixion. The instrument used was a whip with leather lashes loaded with lead and iron. It cut the flesh to the bone, and sometimes itself caused death. It nearly killed Jesus. Vs. 16, "praetorium": The reference is to the court of the procuratorial palace. This building was probably close to, possibly formed a part of, the castle of Antonia, on the northwest corner of the temple area. Some scholars identify it with Herod's magnificent praetorium, or palace, which stood on the western edge of the city. See further par. 376. Vs. 17, "clothe him with purple": doubtless some old officer's or soldier's cloak (cf. Matt. 27:28). Vs. 18, "king of the Jews": It will be recalled that this was the charge brought against Jesus, and under which he died. The mockery was of the people as well as of Jesus. This mob is not to be identified with the crowd of disciples who had hailed him as the Son of David only a few days before.

Matt. 27:19–25 contains an important addition of the First Gospel. Vs. 19. The belief in the importance of dreams was general among the Romans and Jews, even among the best educated of them, such as Pliny and Josephus. It seems to have been customary for the governors of provinces to be accompanied by their wives, although the senate attempted to check the custom. Vs. 24. This act of Pilate was intended to signify his belief that Jesus was not being legally con-

demned, but sacrificed to the popular will. Vs. 25. The people accept the responsibility.

272. NOTES ON § 102, LUKE 23:1–25.—Luke's narrative contains two important additions to that of Mark: the accusation lodged by the Jews (vs. 2; cf. par. 269), and the account of the sending of Jesus to Herod Antipas (vss. 14–16). Vs. 2, "perverting our nation": i.e., urging it to revolt. "Forbidding to give tribute to Caesar": a specific act of revolt; but in fact the charge was absolutely false. "Saying that he is Christ a king": the acme of treason from the Roman point of view. It is this last element that attracted Pilate's attention. See Mark 15:2. Vs. 5. The reference to Judea implies that Jesus had done more teaching there than the synoptists record. Vs. 6. Pilate had no jurisdiction over Galilee or over Galileans, except as they were offenders against the peace of the province, Judea, over which he was procurator. Vs. 7, "of Herod's jurisdiction": Herod Antipas was tetrarch of Galilee and Perea, and consequently Jesus was his subject. He was doubtless in Jerusalem to observe the Passover. In sending Jesus to Herod, Pilate took a step toward healing the breach between himself and the tetrarch (vs. 12). Vs. 8, "He had heard concerning him": cf. Matt. 6:14–16; Luke 9:9. Vss. 14, 15. These verses record Pilate's formal acquittal of Jesus. He should therefore have released him. Vs. 16. Instead he attempted a compromise. By scourging Jesus he thought he would pacify the priests, and by releasing him he would satisfy his Roman sense of justice. But in scourging Jesus he was treating him as a criminal. It was the beginning of the end.

273. NOTES ON § 103, MARK 15:21–41.—Vs. 21, "coming from the country": not necessarily from work. As the sad procession passed out, Simon was met coming into the city. "Alexander and Rufus": doubtless two well-known members

of the Christian community; possibly those named in Rom. 16:13 and Acts 19:33. "The cross": the most disgraceful and one of the most awful instruments of torture among the Romans. It was commonly made by crossing two pieces of timber, the upright being perhaps eight or nine feet long, and commonly left standing permanently in the ground. The cross-bar was carried by the condemned man, and to it his hands were nailed or in some other way fastened. The body rested upon a peg driven into the upright post. The person thus punished ordinarily died from starvation and pain, not from any fatal injury. On the way to the place of execution the condemned man would be preceded by a herald bearing a piece of wood upon which was written the name of the crime he had committed. This would be nailed to the cross (cf. vs. 26). It was while Jesus, completely exhausted from his treatment at the hands of the soldiers, was thus being led to his death, that Simon was met, and the words of Luke 23:28–31 were spoken. Vs. 22, "Golgotha": The traditional site is under the Church of the Holy Sepulcher, but of late years many scholars favor the skull-like eminence just outside the present wall of Jerusalem, in which is Jeremiah's Grotto. "The place of a skull": probably with reference to the shape of the hill, though some think it implies rather a place of execution. Vs. 23. The drink offered Jesus was probably of the nature of an anaesthetic. Matthew substitutes "gall" for "myrrh." Vs. 24. The clothes of the condemned man were given to the executioners. Vss. 29–32. Notice how the various charges which had been brought forward in the trial are now used as taunts. Vs. 33 "darkness": if taken literally it was probably due to a storm of sand. An eclipse would, of course, be impossible, as the moon was full at Passover. But probably the phrase is either a later addition to the gospel or is in its origin metaphorical, intended to express the blackness of the sin which cul-

minated in the crucifixion of the Son of God, and the fact that during these three hours Jesus was suffering the agony of body and mind that culminated in the first cry recorded by Mark (vs. 34). Vs. 34. The words are Aramaic. Vs. 38, "And the veil of the temple was rent": the old mystery surrounding Israel's God had vanished; the age of types had passed; the Holy of Holies was opened to every believer. This, rather than a physical fact, is perhaps all that the words should be taken to mean. Cf. Heb. 10:19–22. Vs. 39, "a son of God": The margin of R.V. is undoubtedly right. It was a heathen who uttered these words. He evidently thought of Jesus as a sort of demigod.

273*a*. NOTES ON § 103, MATT. 27:32–56.—Vss. 51*b*–53 are not in Mark and are apparently an addition to the original narrative from some comparatively late Christian source.

274. NOTES ON § 103, LUKE 23:26–49.—Vss. 28–31. Notice the persistent love of Jesus for his people, and his clear foresight of the horrors to which the Jews would be subjected by the Romans. Vs. 31 draws the comparison between his sufferings and those threatening his people by the use of a current proverb; the green tree representing innocence, and the dry tree, guilt. Vs. 34. It seems a pity that the manuscripts do not allow us to regard these beautiful words as a genuine part of Luke's narrative. For we cannot fail to believe they represented the spirit of Jesus as well as that of the protomartyr Stephen (Acts 7:60). Indeed, we can scarcely doubt that, though not from Luke's hand, they (like John 7:53—8:1) represent a true tradition. Vss. 39–43. This affecting episode of the conversation between Jesus and the robber or revolutionist is recorded only by Luke. From the human point of view the three were equally political offenders. "Paradise": according to Jewish thought the abode of those belonging to the Kingdom of God (cf. vs. 42).

275. NOTES ON § 104, MARK 15:42–47.—Vs. 42, "the preparation": See par. 376. Vs. 43, "a counselor": i.e., a member of the Sanhedrin. He was also wealthy. Vs. 46. The lateness of the hour—just before the stars appeared that should declare the beginning of the Sabbath—made any special preparation of the body impossible. This was, at least in part, postponed to Sunday (cf. Luke 23:56; 24:1; Mark 16:1; yet see John 19:40, where more details are given). Vs. 46, "a tomb": The traditional site is under the Church of the Holy Sepulcher, within the present walls of Jerusalem. It has lately been thought that it may have been one of the tombs discovered near the "new Calvary" (cf. par. 273), not far from Jeremiah's Grotto. "Rolled a stone against the door of the tomb": Ancient circular stone doors revolving in a channel cut before the opening of tombs cut in the living rock are still to be seen in Palestine.

276. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Give an account of the events in Gethsemane before the appearance of Judas.

(2) Give the events in the betrayal of Jesus. (3) What was Jesus' attitude toward the resistance attempted by his disciples? (4) Of what teachings of his was his conduct an illustration?

(5) How many trials did Jesus have? (6) Point out their illegalities. (7) What charges were brought against him in the trial before the Sanhedrin? (8) How was he finally condemned? (9) Give an account of Peter's denials. (10) Why could not the Jews execute Jesus?

(11) What sort of charge was it necessary for the Jews to establish before Pilate? (12) What do they attempt at first? What charge do they at length formulate? (13) Give an account of the trial before Pilate. (14) What questions does Jesus answer? (15) What questions does he not answer? Can

you suggest a reason for his silence? (16) What relation did Barabbas have to the trial of Jesus? (17) What finally induced Pilate to condemn Jesus? (18) Did Jesus die as an innocent man? (19) What was his alleged crime?

(20) Describe the punishment by crucifixion. (21) What words did Jesus utter on the cross? (22) Who of his disciples remained with him till the end? (23) What is the meaning of the centurion's words? (24) Describe the burial of Jesus.

277. TOPICS FOR DISCUSSION.—

1. Why did Jesus suffer in Gethsemane?
2. Is the "cup" always bitter?
3. Does God always send sorrow to those in distress of mind?
4. Did Jesus die of physical weakness?
5. Does the execution of Jesus justify modern anti-Semitism?
6. Did Jesus lose his faith in the love of God while dying?
7. What does the death of Christ mean to you?

278. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The traditional and probable location of (*a*) Gethsemane, (*b*) Calvary, (*c*) the burial place of Jesus.

Stewart, *Land of Israel*, pp. 178-80, 200, 201; Howe, *The True Site of Calvary*. See also Dictionaries of the Bible and a number of papers in the publications of the Palestine Exploration Fund.

2. The criminal trials of the Jews.
3. The trial of Jesus in the light of the legal civil procedure in Jewish and Roman courts.

Innes, *The Trial of Jesus Christ*.

4. The bearing of Jesus during the trials.
5. The words spoken by Jesus upon the cross.
6. Tombs and burial among the Jews.

279. CONSTRUCTIVE WORK.—Write chapter xxiv of your "Life of Christ," considering (1) the agony and betrayal in Gethsemane; (2) the trial before the Jewish authorities; (3) the trial before Pilate; (4) the execution and burial of Jesus.

280. REVIEW QUESTIONS.—(1) How many days are covered by the record of Part VII? (2) Give an account of the events of Sunday. (3) What was the purpose of the triumphal entry? (4) Name the events of Monday. (5) Name the chief events of Tuesday. (6) What is the most prominent thought of Jesus' discourses to the Jews on that day? (7) What is the theme of the great discourse to his disciples at the close of his last day in the temple? (8) What events precipitated Jesus' death? (9) Give the chief facts concerning Jesus' last Passover supper. (10) Give an outline of Jesus' two trials. (11) What was the real reason for his condemnation by the Jews? (12) By Pilate? (13) What is the most significant element of Jesus' suffering on the cross?

PART VIII
THE RESURRECTION

CHAPTER XXVI

THE APPEARANCES OF JESUS AFTER HIS DEATH

§ 105. The Resurrection Morning.
Matt. 28:1–15. Mark 16:1–11. Luke 23:56*b*—24:12.

§ 106. The Walk to Emmaus.
[Mark 16:12, 13.] Luke 24:13–35.

§ 107. The Appearance to the Ten in Jerusalem.
[Mark 16:14.] Luke 24:36–43.

§ 108. The Appearance to the Eleven on a Mountain in Galilee.

§ 109. Christ's Final Appearance and His Ascension.
[Mark 16:19, 20.] Luke 24:44–53.

281. Preliminary Survey of §§ 105–17.—Before entering upon the detailed consideration of the account of Jesus' appearances after his resurrection, it will be well to take a preliminary view of the testimonies. And here we must include what is on some accounts the most important of all, the testimony of the apostle Paul.

The following table is simply a conspectus of the testimony of the several authorities, and of the relation of the narratives as such to one another. Accounts so closely parallel as unquestionably to refer to the same event are placed opposite one another in the parallel columns. Accounts differing in important details, though quite possibly referring, in fact, to the same event are separated; all questions of the relation of such accounts to one another and of the real order of events are left for treatment in the notes. The references to the Fourth Gospel are added for the sake of completeness.

THE RESURRECTION MORNING

a) The women come to the tomb.
Matt. 28:1. Mark 16:1, 2. Luke 24:1. [John 20:1*a*.]

b) The earthquake, and appearance of the angel to the watchers.
Matt. 28:2–4.

c) The women discover that the stone is rolled away.
Mark 16:3, 4. Luke 24:2. [John 20:1*b*.]

d)[1] Mary Magdalene runs to bring the disciples word.
[Luke 24:10*a*.] [John 20:2.]

e) The angel appears to the women, telling them that Jesus is risen.
Matt. 28:5–7. Mark 16:5–7. Luke 24:3–7.

f) The women bring the disciples word.
Matt. 28:8. Mark 16:8. Luke 24:8–11.

g) Peter and John run to the tomb.
Luke 24:12. [John 20:3–10.]

h) The angels appear to Mary.
[John 20:11–13.]

i) Jesus appears to Mary.
[Mark 16:9–11.] [John 20:14–18.]

j) Jesus appears to the women.
Matt. 28:9, 10.

k) The report of the watch.
Matt. 28:11–15.

THE WALK TO EMMAUS AND THE APPEARANCE TO PETER

l) The appearance to Cleopas and his companion.
[Mark 16:12, 13.] Luke 24:13–32

m) The appearance to Peter.
[Luke 24:34.]
I Cor. 15:5*a*.

n) The return of Cleopas and his companion to Jerusalem.
Luke 24:33–35.

[1] The arrangement *d*–*j* is not intended as a solution of the problem of harmonization or an enumeration of events, but as a conspectus of the testimony. Thus *d* and *f* may refer to the same fact (so represented in Luke 24:10); so also *e* and *h*, as well as *i* and *j*. *Cf.* par. 287.

THE APPEARANCE TO THE DISCIPLES IN JERUSALEM

o) The appearance to the eleven.
[Mark 16:14.] Luke 24:36–43. [John 20:19–23.]
I Cor. 15:5*b*.

p) The refusal of Thomas to believe without also seeing him.
[John 20:24, 25.]

q) The appearance to Thomas with the other disciples.
I Cor. 15:5*b*. [John 20:26–29.]

r) The appearance to seven disciples by the Sea of Galilee.
[John 21:1–24.]

s) The appearance to the eleven on a mountain in Galilee.
Matt. 28:16–20. [Mark 16:15–18.]

Here we may insert from Paul:

t) The appearance to the five hundred.
I Cor. 15:6.

u) The appearance to James.
I Cor. 15:7.

CHRIST'S FINAL APPEARANCE AND HIS ASCENSION

v) Luke's version of the great commission.
Luke 24:44–49.

w) The ascension.
[Mark 16:19, 20.] Luke 24:50–53.
Acts 1:6–11.

To this is to be added after an interval of months or years:

x) The appearance to Paul.
I Cor. 15:8.

Cf. also I Cor. 9:1; Acts 9:1–9; 22:6–11; 26:12–18.

With this conspectus of the testimony before us we have still to examine some matters of detail before attempting to organize it into a continuous narrative or to estimate its value.

282. NOTES ON § 105, MARK 16:1–11.[1]—(*a*) Vs. 1, "when the Sabbath was past": i.e., in the evening, when the Sabbath

[1] To facilitate reference the notes in this and the following section are divided into paragraphs and lettered to correspond with the analysis given in par. 281.

was over—Saturday evening according to our way of speaking. "Bought spices": but did not according to Mark, take them to the tomb till the next morning, "early on the first day of the week . . . . when the sun was risen" (vs. 2). With this statement Luke and John also agree substantially, though John's phrase is "while it was yet dark." On Matthew's statement, see par. 283.

c) Vs. 3 "who shall roll us away the stone from the door of the tomb?": cf. Mark 15:46). Vs. 4, "they see that the stone is rolled back": so, for substance, all the accounts; Matthew only (28:2–4) inserts an account of how the stone was removed.

e) Vs. 7, "he goeth before you into Galilee," etc.: cf. Mark 14:28.

f) Vs. 8, "said nothing to anyone": i.e., by the way; it cannot be inferred that they did not bear their message to Peter and the other disciples. "For they were afraid": with these words the Gospel of Mark, proper, ends. Vss. 9–20 are quite certainly established to be ancient appendixes and not an original section of the gospel. Yet it is impossible to suppose that Mark intended to close his book with the words "they were afraid," giving no account either of the report of the women to the disciples or of the appearance of Jesus to any of his disciples. Either he was interrupted before he had completed his work, or, more likely, the closing leaf was destroyed by accident so early that no complete copy of the book has come down to us. If Matthew and Luke agreed at this point, we should be able with some degree of confidence to infer how Mark read. But apparently even Luke's copy of Mark was incomplete.

(*i*, *l*, *s*, *w*) Vss. 9–20 contain a condensed account of the appearances of Jesus to Mary Magdalene, to the two who went into the country, to the eleven as they sat at meat; of

the great commission (apparently on the same occasion as the preceding), and of the ascension. The verses thus contain no account of an appearance in Galilee such as 14:28 and 16:7 lead us to expect. Whether these verses are a condensation of the fuller accounts in the other gospels, or represent an independent tradition, is not altogether certain; perhaps both elements enter into the case. As to the authorship of these verses, in an Armenian manuscript of the gospels written 986 A.D. the paragraph is attributed to Aristion "the presbyter," by whom is perhaps meant the Aristion who is mentioned by Papias as one of the disciples of the Lord. But this testimony is hardly conclusive.

283. NOTES ON § 105, MATT. 28:1–15.—(*a*) Vs. 1, "late on the Sabbath day, as it began to dawn toward the first day of the week": Understood according to the usual Jewish way of thinking of the day as ending at sunset, this would place the visit of the women to the tomb just before sunset Saturday afternoon. Nor is the word "dawn" opposed to this, for this word is used of evening in Luke 23:54, the only other place in which it occurs in the New Testament. If this is the correct interpretation, we must suppose that the first evangelist has, in modifying Mark's statement to introduce the matter peculiar to him (vss. 2–4), dropped the reference to the purchase of the spices (Mark 16:1) and attached its note of time (slightly modified) to the visit to the tomb. That he did not really regard the resurrection as having taken place on Saturday is evident from Matt. 16:21; 27:63, 64. A more satisfactory explanation would be to suppose that Matthew reckoned the day after our usual fashion from morning to morning in which case his statement would agree with that of Luke and John, and differ but slightly from that of Mark. But we know no instance of a Jewish writer counting the day in this way.

b) Vss. 2–4 are evidently connected with 27:62–66, and, like that passage, belong to the sources peculiar to this evangelist.

e) Vss. 5–7 reproduce Mark 16:5–7 with only slight variations, such as the substitution of "angel" for "young man . . . . arrayed in a white robe," omission of a phrase or two, and unimportant transpositions.

f) Vs. 8, "with fear and great joy": the fear is evidently not that of terror, but of awe; the joy is over the fact that Jesus is risen. "Ran to bring his disciples word": not a contradiction of Mark's vs. 8; see par. 282.

j) Vs. 9, "and behold Jesus met them": the first *appearance of Jesus* recorded in Matthew. On the relation of this event to the appearance to Mary, see par. 381. Vs. 10, "go tell my brethren": there is no record that before his resurrection Jesus had ever spoken of his disciples as his "brethren" (yet cf. John 15:15 and Matt. 25:40). We might almost conclude that this was a message to his own brothers (cf. I Cor. 15:7) but for the evident connection of this verse on the one side with vs. 7, and on the other with vs. 16, and the unambiguous meaning of the word in John 20:17 (par. 381).

284. NOTES ON § 105, LUKE 23:56*b*—24:12.—(*e*) Luke 24:3, "and found not the body of the Lord Jesus": this, which is implied in all the accounts, is distinctly affirmed here only. On the significance of the empty tomb, see par. 294. Vs. 4, "two men stood by them in dazzling apparel": a variation of Mark's account, probably to be referred, along with vs. 5, to the special source which the rest of the chapter clearly shows Luke to have had. Vs. 6, "when he was yet in Galilee": Matthew and Mark have instead, "he goeth before you into Galilee," this difference in the accounts corresponding with the fact that Matthew (on Mark, cf. par. 282) relates an appearance of Jesus in Galilee, while Luke tells only of appear-

ances in Judea. This again shows that Luke, while possessing Mark (as far as vs. 8), had also an entirely independent narrative of Jesus' post-resurrection appearances, the former telling the Galilean story, so to speak; the latter, the Judean.

f) Vs. 10, "now they were Mary Magdalene, and Joanna," etc.: The attempt so to adjust and combine the various accounts of what these women did on this eventful morning as to give an exact and correct account of their movements must probably always be a failure. This verse seems, however, to be a compendious statement of what happened to the women as a whole, not distinguishing Mary Magdalene from the rest. It is, indeed, just such a statement as one would make who had neither Matt. 28:9, 10, nor John's account of the appearance to Mary, but depended on Mark (15:1–8) and another account which, while containing much additional matter, was equally silent concerning any appearance of Jesus to the women. Vs. 12, "but Peter arose and ran unto the tomb": See the fuller account (in part in the same words) in John 20:3–10; one of the very few instances of close parallelism between John and Luke, not to be accounted for, however, by dependence of Luke on the Fourth Gospel; nor, in this case certainly, by dependence of the Fourth Gospel on Luke. Both, in some way not exactly known to us, have drawn from the same cycle of stories dealing with the resurrection.

285. NOTES ON § 106, LUKE 24:13–35.—(*l*) Vs. 13, "Emmaus": evidently not the Emmaus Nicopolis (now called Amwâs) suggested by Eusebius and Jerome and advocated in modern times by Robinson; for this is twenty miles (northwest) from Jerusalem, instead of seven or eight—sixty furlongs as Luke says. Josephus (*War*, vii, 6, 6) also speaks of an Emmaus twenty furlongs from Jerusalem, but does not indicate its direction. Perhaps the most probable site of the place referred to by Luke (and Josephus) is Khamasah, eight

miles southwest from Jerusalem. Vs. 18, "Cleopas": The name is a short form of the Greek name Cleopatros; the disciple referred to is probably neither any one of the Twelve nor to be identified with Clopas of John 19:25. "Dost thou alone sojourn in Jerusalem," etc.: The implication is that, if he has not heard of these things, he is the only man, not only among the inhabitants, but even among the visitors to Jerusalem, that is ignorant of them. Vs. 19, "a prophet mighty in deed and word before God and all the people": The intellectual difficulty springing from the shattering of an erroneous dogma seems to them to have wrecked their faith, but to Jesus himself their hearts still cling. How often this is true in modern times! Vs. 21, "but we had hoped it was he which should redeem Israel": We *had* hoped that he was the Messiah! "It is now the third day" ["Why, besides all this, it is three days since it happened"]: The lapse of time seemed to assure the end of their hope that the dead Jesus was the Messiah. Vss. 22, 23: cf. vss. 1–10. Vs. 24: cf. vs. 12. Vs. 26, "behooved it not": rather, was it not necessary; the same word which Jesus uses in Luke 9:22 and 17:25 in speaking of his death beforehand, and there translated "must." Suffering and death were a necessity of his mission. This was a lesson his disciples had not learned. Only when they were convinced that he had actually died and risen again did they believe that death was part of the career of the Messiah. Vs. 27, "he interpreted to them in all the Scriptures ["the passages all through the Scriptures"] the things concerning himself": i.e., that suffering and death and victory through death belong to the work of the Messiah, the servant of Jehovah. It is set forth in such a passage as Isaiah, chapter 53, which was not regarded as messianic by the Jewish interpreters. In this narrative we see the belief which came to be characteristic of Christianity.

n) Vs. 34, "hath appeared to Simon": See I Cor. 15:5*a* and par. 287. There is no account of this appearance beyond these two references to it.

286. NOTES ON § 107, LUKE 24:36-43.—(*o*) Vs. 36, "and as they spoke these things"; cf. vs. 35. "Peace be unto you": the usual Hebrew salutation. See also John 20:19, 21, 26. Vs. 37, "supposed that they beheld a spirit": i.e., a disembodied spirit; as we should say, a ghost. Vs. 39, "see my hands and my feet . . . . a spirit hath not flesh and bones, as ye behold me having": The question of the nature of Jesus' resurrection body, which is raised on the one side by such passages as this and vs. 43, and on the other by vss. 31, 36, is simply insoluble. As to the possibility of later additions to the sources reflecting the views of the early church, see par. 290. The purpose of the saying is evidently to convince Christians that it is a reality which the disciples beheld (not a mere delusion, a ghost; which, whatever their ideas about it, would have no significance as respects the continued existence and activity of their Master), and that that reality is their Master whom they had known before. How this is consistent with the implications of vss. 31, 36, or what it involves as respects the post-resurrection life of Jesus or of the children of God in general, it is useless to speculate. The one thing which the narrative is intended to convey is the *reality* of the Jesus who appeared to the disciples.

287. THE ORDER OF EVENTS ON THE DAY OF THE RESURRECTION.—In the consideration of this difficult problem certain facts must be borne in mind. There are evidently several narratives, partly or wholly distinct, which lie back of our present gospels. Thus there is (1) the narrative of Mark (16:1–8) which groups all the women together, *announces* an appearance in Galilee, but is broken off without *narrating* any appearance at all. This narrative is taken up by Matthew, who,

however, completes the narrative from (2) some source of unknown origin, narrating first an appearance of Jesus to the women and then an appearance to the disciples in Galilee. Luke also uses Mark's narrative, but also supplements it from (3) another source of unknown origin, which knows nothing of any appearance of Jesus to the women, or of appearances in Galilee, adding instead a visit of Peter to the tomb, and several appearances in Judea. In the Fourth Gospel we have (4) an account, mainly independent of all the preceding, which, separating Mary Magdalene, relates her experience in great detail, as also the visit of Peter and John to the empty tomb; like Luke, it narrates an appearance to the disciples in Judea on the evening of the resurrection day, but in addition narrates a second appearance to the eleven a week later in Judea, and finally, in the appended chapter 21, tells of a Galilean appearance. To all these must be added (5) the brief catalogue of Jesus' appearances given by Paul, who apparently knows nothing of an appearance to the woman (in this he is like Luke, unlike Matthew and John; the incompleteness of Mark makes comparison with the Second Gospel impossible), but begins with the appearance to Peter, and enumerates also an appearance to the Twelve, to five hundred brethren at once, and to James, without indicating the place of any of these events. To this we have finally to add (6) the synopsis given by the unknown author (Aristion?) of Mark 16:9–20, which, though containing some material not found in the other accounts, is, so far as concerns the appearances of Jesus, simply a recapitulation of the accounts given in Matthew, Luke, and John. Because of this manifestly secondary character, it may be left out of account in our present attempt.

A careful study of these accounts reveals some important differences. (*a*) The question of the time of the visit of the women to the tomb is considered in the notes on Matt. 28:1

(par. 283). (*b*) Mark and the two accounts which are apparently based on him represent a group of women as coming to the tomb; John speaks of Mary Magdalene only. In itself this creates no special difficulty: Mark's account, as probably the oldest, may be accepted as correct; that of John being looked upon as simply isolating the case of Mary. It is when the narratives come to be compared in detail that the difficulty becomes greater. Mary leaves the tomb and runs to the disciples, knowing only that the stone is rolled away; the women referred to in Mark have a vision, a young man announcing that Jesus is risen, and only after such a vision run to tell the disciples. In John, Mary has such a vision after her return to the tomb. (*c*) While Mark's account breaks off at this point, the continuation in Matthew continues the disagreement with John. In John, Jesus appears to Mary; in Matthew, to the group of women, and this appearance is apparently as the women are on the way to carry to the disciples the message of the angel; while in John, Mary has already carried the message of the empty tomb to the disciples. Yet Matthew and John are alike in placing the appearance to the women (in John to Mary) close upon the vision of angels. (*d*) Matthew's addition to Mark is at this point also different from Luke's addition to Mark. According to the latter (Luke 24:7–11, confirmed by 24:22–24), the women brought to the disciples the message of the empty tomb and the vision of the angels, without having yet seen Jesus himself. (*e*) Paul's silence concerning an appearance of Jesus to the women is in agreement with Luke, whose story of the women does not include an epiphany of Jesus to them, and by so much differs from that of John and Matthew, both of whom relate an appearance of Jesus to them. (*f*) Luke relates appearances in Judea only; Matthew and John, both Galilean and Judean; Mark's narrative was apparently Galilean.

These differences are sufficient to show the diversity of sources which lie behind our gospels, and to render it probable that no one of these sources had full command of all the facts. Probably, also, they render impossible a chronological arrangement of the facts which can be confidently affirmed to be the true one. A reconstruction of the data given by the Synoptic Gospels which disregards any discussions of the sources, might be as follows: All the women come to the tomb together, and, seeing the stone rolled away, enter the tomb, see the vision of the man (or men), and return and bring the disciples word; Peter comes to the tomb, sees the clothes lying in the tomb, and returns home; the women, as they return, are met by Jesus; while these events are happening the two set out to Emmaus, having heard only the first report of the women and that of Peter, but no news of the actual appearance of Jesus. This reconstruction takes each narrative at its face meaning, except that it assumes that the epiphany of Matt. 28:9, instead of occurring, as the narrative naturally suggests, while the women are on the way to the disciples, happened after their message had been delivered. For "ran to bring" in Matt. 28:8 we in effect read "ran and brought." But the whole hypothesis is somewhat complicated, and for this reason perhaps improbable.

A second arrangement may be obtained by leaving out of account those narratives which give evidence of being of a secondary character, and using only the older and independent narratives. Thus we should set aside, not only Mark 16:9–20, but also Matt. 28:2–4, 9, 10, and retain the narratives of Paul, of Mark, and of Luke. This yields the following: women go to the tomb on Sunday morning and find the tomb empty; they report the fact to the disciples; Peter goes to investigate, discovers that the tomb is empty, and does not report to the rest of the disciples. Jesus appears to the eleven,

to Peter, and to the two going to Emmaus. The order of the last three appearances, however, is not certain. The appearance to Peter might perhaps be placed, on the basis of Paul's narrative, first in the list. But it is to be observed that Paul does not expressly say that the appearance to Peter was the first, and that his total omission of the appearance to the women suggests that he, like Luke, had no knowledge of the appearances described by John.

288. NOTES ON § 108, MATT. 28:16–20.—(*s*) Vs. 16, "the eleven disciples went into Galilee": in pursuance of the command given them (Mark 16:7; Matt. 28:7, 10), this gospel passing over all the appearances in Judea. "Unto the mountain where Jesus had appointed them": This appointment of a place of meeting is not elsewhere mentioned, nor can the location be determined. Vs. 18, "all authority hath been given me in heaven and on earth": i.e., as Messiah. Vs. 19, "go ye therefore and make disciples of all the nations": These words express the missionary spirit which is itself the spirit of Christ. Possession of healthful, saving truth carries with it the obligation to give this truth to those who do not possess it. The followers of Jesus, having found in him a Savior, and in his Gospel a message of truth and salvation, can but give that message to all, even to the ends of the earth. The limitations of former times, even that imposed by Jesus himself (Matt. 10:5, 6), could not be other than temporary. This section is peculiar to Matthew and has given rise to many questions particularly as to the genuineness of the trinitarian formula of vs. 19. The following is an attempt to reproduce the meaning of the passage as it has been held by the Christian church. "Baptizing them": The practice of baptism as a symbol of repentance, which was introduced by John the Baptist, but which Jesus had not apparently taken up as a part of his own personal mission, is now to be resumed as an outward sign of

discipleship to Jesus, and as such we find it constantly practiced in the apostolic age, and down to the present day. "Into the name of the Father, and of the Son, and of the Holy Ghost": i.e., the ceremonial act having its significance as a confession and acceptance of Father, Son, and Spirit. At a very early day it became customary to employ this phrase, as we do today, as a solemn formula accompanying baptism (so in the so-called "Teaching of the Twelve," a church-manual written not far from 100 A.D), but apparently it was not generally so employed by the apostles (see Acts 2:38; 8:16; 19:5; Rom. 6:3). Vs. 20, "teaching them to observe all things whatsoever I have commanded you": The work of the apostles—now such in a new sense—is to reach the kingdom and dominion of Christ. "And lo, I am with you alway, even unto the consummation ["close"] of the age": Jesus is not to withdraw from active partnership with his disciples in the work which he has left them to do. "The end of the world": more exactly "the consummation of the age." As this "consummation" formed for Jesus' disciples the horizon of thought, the closing phrase strengthens the previous expression "all the days." Though what they looked for as the "consummation of the age" never came, and the disciples are long ago dead, yet the promise of the Savior's presence with his disciples and missionaries is still being fulfilled as they carry on that leavening of society which will assure the reign of God in earth.

289. NOTES ON § 109, LUKE 24:44-53.—(*v*) Vss. 44-49 are peculiarly difficult to locate chronologically. Luke (knowing nothing of appearances of Jesus in Galilee) connects them immediately with the appearance on the evening of the resurrection day. Vs. 49 seems, however, to leave no room after this event for the appearances in Galilee related by Matthew and John, and implied in Mark also, and so forbids our placing it before § 108. The resemblance of vss. 46, 47 to Matt.

28:19, 20, with which they are substantially identical in thought, suggests that this paragraph is a variant account of that event; while vs. 49 also reminds us of John 20:22. Probably these verses (44–49) are best regarded as an independent tradition of what is in the other gospels differently narrated, rather than as referring to a distinct event. Vs. 47, "unto all the nations"; cf. Matt. 28:19. "Beginning from Jerusalem": This phrase, peculiar to Luke, by no means implies a restriction of the efforts of the apostles to their own people or capital city (a conception distinctly excluded by the preceding phrase), but emphasizes the necessity of making the city where Jesus had been put to death and where he had risen from the dead the starting-point for their world-wide work. Strategically such a course was for many reasons the only possible one. On vs. 49 cf. Acts 1:4, 5. (*w*) On vss. 50–53, see also Acts 1:6–14.

290. THE FACT OF THE RESURRECTION AND ITS SIGNIFICANCE.—First of all it must be clear that the variant accounts of the resurrection (e.g., the locations of the events, in Galilee according to Matthew and in Judea according to Luke) argue that there was no single account universally accepted at the time the gospels were written. And it must be admitted that the early church was accustomed to expand its traditions before the gospels reached their present form. Some of the stories which appear in only one gospel do not appear as historical as others. The starting-point of any interpretation should be the oldest written testimony we possess; viz., the letters of Paul. About them no fair question can arise. If then we start with Paul's letters we can use other material which does not seem inconsistent with this primary evidence. To busy one's self too assiduously with the problem, necessary in itself, of the relation of these narratives and the recorded events to one another, is to miss the real force of the

evidence for his resurrection. To appreciate this, several other facts need to be borne in mind.

In what sense the risen Jesus had a body, and what was the nature of that body, whether he could eat, and show them his hands and his feet, and yet appear and disappear at will—all these may be unanswered questions, but they are matters of little importance compared with the question whether Jesus lived after death as an individual still manifesting God's love. That he did thus live we have many and strong reasons to believe. Our gospels, despite all their differences in detail—differences for which we cannot account and which are not altogether to be harmonized—yet bear concurrent testimony to the confident belief of the Twelve that Jesus manifested himself to his disciples after his death. The testimony of the apostle Paul is here of peculiar significance. Writing as he did even before the earliest of our gospels was written, while nearly all the Twelve were still alive, himself a contemporary with Jesus, he brings us conclusive evidence that Peter and James and a multitude more confidently believed that singly and in large companies they had seen Jesus and had heard him speak. That he accepted all this testimony only after he had himself had a vision of Jesus does not offset his evidence as to the belief of the early church.

The experience of Paul himself is also evidence of the utmost value. The apostle distinguished it from the visions he and others had. The risen Christ had appeared to him in such a manner that he immediately preached the faith he formerly had persecuted. And on this conviction, born of the testimony of others and his own experience, he based the Gospel itself. Yet he himself speaks of a spiritual rather than a physical body. Flesh and blood, he said, could not inherit the Kingdom of God.

And finally it is to be said that the history of the

Christian centuries confirms the essential fact of the resurrection. It is beyond all controversy that the early church built its apologetic, and in a sense its faith, on the evidence of, and testimony to, the resurrection. This does not establish the accuracy of the early record in its details, nor does it vouch for all the theories of the resurrection that have been held in the church, but it does argue against fraud, deception, hysteria, hypnotism, and other proposed explanations of the Christian faith. Historic Christianity itself is an effect which demands a cause, and to no cause can it be so rationally referred as to that which the early church accepted as an unquestionable fact, that the Christ who lived in Galilee and died on Calvary in some real way appeared to his disciples after his death.

291. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How many of the gospels contain records of the appearances of Jesus after his resurrection? (2) What are the facts in respect to the Gospel of Mark in this matter? (3) What important testimony to the resurrection is found in the New Testament outside the gospels? (4) Which of the gospels narrate (or imply) appearances in Galilee? (5) Which narrate appearances in Judea? (6) Give an account of the events of the resurrection morning as told in Mark. (7) How does Luke narrate events of the latter part of the resurrection day? (8) What was the subject of Jesus' conversation with the two on the way to Emmaus? (9) What truth which they had overlooked did he especially emphasize? (10) What still later appearances of Jesus are recorded by Paul? (11) Who are the witnesses for each of these? (12) What is the meaning of Jesus' great commission to his disciples? (13) Does our duty in reference to the evangelization of the world rest solely upon this command, or would it be the same if we had no record of it? (14) What is the peculiarity of Luke's version of the great commission?

(14) What is the meaning and reason of the phrase "beginning from Jerusalem"? (15) In what respect is the resurrection of Jesus of the highest significance for Christian faith? (16) What relation did the resurrection have to the founding of the Christian church and the faith of its early members? (17) What relation has the fact of historic Christianity—the rise and development of Christianity—to the fact of the resurrection?

292. TOPICS FOR DISCUSSION.—

1. What significance has the resurrection of Jesus for the Christian faith of today?

2. What distinction is to be drawn between "immortality" and "resurrection"?

3. Does a belief in the resurrection of all the dead include the emergence of buried bodies from graves?

4. What would be left of Christian faith if the stories of the resurrection were to be proved unhistorical?

5. What bearing does the Christian hope for life beyond death have upon morality?

293. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The basis of Jesus' confidence that he would rise from the dead.

2. The effect of the resurrection on the Twelve in respect to their conception of the Messiah's work. Compare the evidence of the gospels as to their thought before the resurrection with that of the Acts and the epistles as to their later thought.

3. The significance of Paul's references to the resurrection of Jesus.

4. The historical basis of the belief in the resurrection of Jesus. See Mathews, *The Gospel and the Modern Man*, chap. vii; Bowen, *The Resurrection of Jesus Christ;* Lake, *The Resurrection in the New Testament;* Orr, *The Resurrection of Jesus.*

294. CONSTRUCTIVE WORK.—Write chapter xxv of your "Life of Christ" upon some such plan as this:

1. The witnesses for the resurrection of Jesus: (*a*) The gospels and other New Testament books which record his appearances; (*b*) The several documents on which the gospel accounts are based; (*c*) The different point of view of these witnesses; (*d*) The persons who are narrated in the New Testament to have seen Jesus after his death.

2. The events of the resurrection morning.

3. The Galilean appearances.

4. The appearance to the Twelve.

5. The appearance to Paul.

295. REVIEW QUESTIONS.—(1) Name the chief Parts of Jesus' life. (2) What two gospels contain a story of the infancy? (3) What gospel is the only authority for Jesus' early work in Judea? (4) What gospels tell the story of the Galilean ministry? (5) Which gospel gives the fullest account of the Perean ministry? (6) What gospel narrates most fully the work of Jesus in Jerusalem in all periods of his ministry?

(7) What did Jesus seek to attain in the Galilean ministry? (8) What were the methods by which he sought to accomplish this end? (9) How far did he succeed in these efforts? Describe the situation at the close of the Galilean ministry. (10) Describe the work of Jesus in the Perean ministry. (11) Characterize the work of Jesus in the Passion Week in relation to the Jewish leaders. (12) Describe his work in this period in relation to his disciples. (13) What were the causes which brought about the death of Jesus? (14) Why was he put to death at the hands of the Romans?

(15) When did Jesus first distinctly recognize himself to be the Messiah? (16) When did he first distinctly announce his Messiahship to others? (17) When did he begin to foresee his death at the hands of the Jews? (18) When did he first

predict his resurrection? (19) What was it in the life and teaching of Jesus that aroused antagonism to him? (20) Could Jesus have escaped rejection and death? (21) Why did he not do so?

(22) What did Jesus mean by the Kingdom of God. (23) By what means did he seek to induce men to prepare for it? (24) What means did he take to secure the continuance of the work which he began?

(25) What is the central thought of the moral teaching of Jesus? (26) What is the central idea of his religious teaching? (27) What conception of the mission and character of Jesus did he himself hold? (28) What is the relation of Jesus' character to his teaching? (29) What to you is the central significance of Jesus' life? (30) Of his death? (31) Of his resurrection?

(32) Why is the teaching of Jesus authoritative for us? (33) What place in the history of the world is to be assigned to Jesus? (34) What place in the life of the world today?

BOOK II

THE CHRIST INTERPRETED BY CHRISTIAN EXPERIENCE

CHAPTER XXVII

THE GOSPEL ACCORDING TO JOHN

§ 110. The New Interpretation of the Christ.

John 1:1–18.

296. The Gospel of John.—The prologue of this gospel (see par. 297) indicates that the author wished to maintain the uniqueness and all-sufficiency of the revelation of God in Christ. In John 20:31 we read: "But these are written that ye may believe (i.e., continue to believe) that Jesus is the Christ, the Son of God, and that believing ye may have (i.e., continue to have) life in his name." From these words it is evident that the Gospel was written to maintain the faith of Christians in Jesus as the Christ, the Son of God, and so also their spiritual life in him. We judge, therefore, that those for whom the gospel was specially intended no longer fully understood the primitive belief in Jesus as the Jewish Messiah and were in danger of being led away from faith in him by false conceptions of God's relation to the world—conceptions which belittled the work of Christ as the revealer of God to men, or excluded it altogether. The gospel was apparently written to Christians under the influence of current Greek ideas of God and was intended to re-express the gospel so as to maintain their influence. This is confirmed also by the whole gospel, which, in chapters 1–4, gives examples of the beginnings of faith in Jesus, and of unbelief; in chapters 13–17 shows the reward of faith in the fuller revelation of Jesus to his disciples; in chapters 18, 19, the apparent triumph and dreadful culmination of unbelief in putting Jesus to death; and in chapter 20, the triumph of Jesus over death, justifying and confirming faith.

And there was an even more fundamental purpose of the writer. Christians had come to emphasize their new life as eternal. The Fourth Gospel interprets Jesus as the Way by which power to make such life possible came from God to man.

From the letters to the Colossians and Ephesians we know that ideas similar to those which are opposed in the prologue were prevalent in Asia Minor in the first Christian century, and that the tendency of them was to destroy faith in Jesus as the one revealer of God to man. See especially Col. 1:15–20; 2:8 ff.; 16 ff. Quite likely, then, it was in this region, perhaps at Ephesus, that our gospel was written, and in all probability for gentile Christians. It was quite certainly the latest of our gospels; it was probably written about 100 A.D.

The gospel has been from very early days attributed to John the apostle, son of Zebedee, so often referred to in the other gospels, though never mentioned by name in this one. The arrangement of the material as it now stands is perhaps due to some disciple or successor John, but the material is, in large part, traceable to the circle about the apostle John.

From its avowed purpose the Fourth Gospel is not intended to be a mere narrative. While it has a historical foundation composed both of the facts mentioned in the synoptists and additional data which may have come from the apostle John (especially regarding the trial and death of Jesus), it can be appreciated only as we make its purpose the starting-point for study. Its anecdotes are chosen to serve, as it were, as topics for an expository discussion. It is an interpretation of Jesus for the benefit of the third generation of Christians. Back of it lie the tests of Christian experience and Paul's development of the spiritual power of Jesus as the Lord who is the Spirit. Its discourses cannot be regarded as verbatim reproductions of the sayings of Jesus, but as the exposition

of the spirit of his teachings and his influence upon the life of the Christians. Through their experience, born of faith in him, they had come to appreciate far more than the original disciples, his significance as the revealer of God, and the giver of eternal life. The Fourth Gospel might be described as a series of sermons of much the same general structure, intended to deepen the religious faith of Christians, enrich their spiritual understanding of the work of the Christ, and thus strengthen their confidence for the future. Each of these sermons consists of an anecdote in which there is a more or less sharp conflict between two conceptions of Jesus, the one that of either his enemies or misunderstanding believers, and the other his own estimate of his work and of himself. This conflict leads the evangelist to a full and sometimes elaborate discussion of the particular truth which it involves. Sometimes this discussion is thrown into the form of a dialogue, sometimes into that of a discourse, sometimes into a series of reflections and expositions. The literary character of the gospel is thus not that of Jewish, but of Hellenistic, literature.

One matter of first importance appears everywhere on its pages; that is, the re-expression and the translation of the messianic hopes of the first followers of Jesus into the equivalent philosophical and religious concepts of the Greek mind. The gospel does not abandon the older messianic ideas, but by a clearly discernible process sets forth the permanent content of the messianic gospel in order to meet the needs of gentile Christians at the end of the first and the beginning of the second century. By that time it was evident that the early expectation of a speedy return of the Messiah from heaven was to be disappointed. Jerusalem had fallen; the church had all but ceased to include Jews; the disciples who were alive when Jesus taught had died; and the necessity of a revaluation of the messianic faith was imperative.

So the Christian faith finds a new expression. Instead of a conflict between kingdoms, we have conflicts of another sort. In them, Jesus is the incarnate Logos. As the revealer of life he is set over against the world of darkness, evil, and death; the spiritual order is set over against the physical. Thus, the messianic hope, translated into Greek equivalents, interprets the history of Jesus as a drama in which are set forth the conflicts between light and darkness, good and evil, life and death, eternal life and physical life. The primitive hopes for an earthly kingdom are missing. All the actors in the drama either believe or disbelieve in Jesus as the giver of eternal life and the conqueror of everything opposed to the spiritual order revealed in him.

It is from this point of view, which centers attention upon Jesus as the giver of eternal life, that the gospel should be studied. Its fundamental questions are: How does Jesus show himself the conqueror of sin, Satan, and death, and the revealer of life; and how are the Christians to share in his glorious experience? The answer to these questions is not at variance with that given by Jesus in the Synoptic Gospels, but it is in the region of Hellenistic thought, rather than that of Jewish. Briefly speaking, in the Fourth Gospel, the Kingdom of God has become secondary to eternal life, and Jesus is shown as one who reveals the Father, the life-giver, both in example and in teaching. Those who accept those teachings as final authority find themselves experiencing God, and are thus experiencing the eternal life which is to know God and Jesus Christ whom he has sent. As he had overcome "the world" and death, so could they.

297. NOTES ON § 110, JOHN 1:1–18.—These verses, commonly called the prologue of the Gospel of John, are an attempt to translate his conception of Jesus as Christ into certain ideas about the relation of God to the world which were

current among some of those for whom the gospel was written and to whom the Jewish idea of Messiah was unfamiliar. The messianic interpretation of Jesus is now expressed in Hellenistic concepts. What Messiah was to the Jew, the Word was to the Greeks: the revealer of the divine Will.

To many people of ancient times it seemed impossible to suppose that God could have anything directly to do with the world. Matter—the material of which the world is made—they thought was in itself evil, and therefore a good and perfect God could not have created it, and could not deal in any way directly with the world. But since it was necessary to suppose that all things came ultimately from God, they imagined that in creating the world and communicating with it God acted through an intermediate being or beings, though these were generally so vaguely conceived that they could scarcely be called beings at all. For these beings one of the favorite names was "Logos," "Word," a word being that through which a person makes himself known and affects others. This became a central element in the religious philosophy of the Stoics and in the contemporary of Jesus, Philo of Alexandria. The modern conception of law is something like that of the Logos or Word of God—the dynamic active reason of the universe. This is a much more philosophical conception than Messiah; but both alike can be used to represent an active revelation of God.

The writer of this gospel believed in a God near at hand, who had always been revealing himself to men and who had now made the crowning revelation of himself through Jesus the Christ. He was the incarnation of the "Word" who did not remove God from the world, but was the one through whom God came into real relation with the world, and through whom men could truly know God and so gain eternal life.

If these things are kept in mind as we read the evangelist's

prologue, we shall see that he emphasizes especially these thoughts: The Word of God, he through whom God has expressed himself to the world, is one who perfectly reveals God; he was "in the beginning;" as far back as thought can go he was already there; existed, moreover, in "fellowship with God"; was himself "God." All things that are came into existence through him; he is the sole and only agent of creation; he has always been in the world, giving light to men; they have tried to shut out the light, but have never wholly succeeded; the light has gone on shining, giving light to every man that comes into the world, and life to all that receive him, who thus become sons of God. And now indeed he has become man, and we have seen his glory, revealing to us truly, as an only son reveals a father, the glorious nature of God. By such a concept the author of the gospel sought to express in current philosophical language the religious meaning of the Jewish conception of the Christ; i.e., the one empowered by the spirit of God to be the revelation of the divine way of salvation.

The references to John the Baptist in vss. 7, 8, 15 are probably intended to correct or oppose the view held by some that John the Baptist was the real Messiah. The evangelist gives to John a place of high honor as a witness to the true light of the world, but denies that he was the light, and quotes the words of the Baptist himself to show that he regarded himself as inferior to Jesus. Vs. 9: "The world," a favorite term of this gospel to indicate all the social environment. It was regarded as opposed to the Kingdom of God.

These verses of the prologue are prefixed to the gospel somewhat as a modern writer puts a preface or an introduction to his book. They stand before and somewhat apart from the narrative of the book, and are designed, by the use of words which were familiar to those who would read the book

to set forth Jesus as the one revealer of God to the world: the Word of God become flesh.

This prologue serves to illustrate one important fact about our gospels, viz., that they were written to meet the needs of particular classes of people, and were shaped somewhat by this purpose.

We have in the four gospels four pictures of Jesus, differing from one another partly because of the differences in the men that wrote the gospels, but not less because of the differing needs of the people for whom they were severally written. The better we understand for what readers each evangelist wrote, and what he wished by his gospel to do for them, the more perfectly can we understand their books and the Jesus of whom they write (see pars. 10–13).

298. Questions and Suggestions for Study.—(1) Read carefully John 1:1–18 and par. 297. Then (2) state to what general conception of the relation of God to the world this prologue is opposed. (3) What are the main propositions of the prologue with which it opposes these theories? (4) What is the probable purpose of the references to John the Baptist in vss. 7, 8, 15? (5) What relation does the prologue sustain to the rest of the gospel? (6) What fact respecting the origin of our gospels does it illustrate? (7) What great central and fundamental truths of Christianity does it set forth and emphasize? Name two or more of these, stating them with care.

299. Topics for Discussion.—

1. Can we find evidences of reason and purpose in the universe?

2. Can God be thought of as compressed into a human body?

3. Is God like Jesus?

4. Must a Christian hold the scientific and philosophical views of the writers of the Bible?

5. Would you draw a distinction between morality and religion?

6. How would you distinguish between facts and truth?

7. What term best expresses the significance of Jesus to our modern world?

300. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The date and authorship of the Fourth Gospel.

Scott, *The Fourth Gospel;* Burton, *A Short Introduction to the New Testament;* Robinson: *The Gospel According to John.*

2. The use of the term *logos* in Greek philosophy.

Hatch, *Influence of Greek Ideas, etc.*

3. The persistence of the movement founded by John the Baptist.

301. CONSTRUCTIVE WORK.—Write chapter xxvi of your "Life of Christ," pointing out the purpose of the writer of the Fourth Gospel.

CHAPTER XXVIII

THE FIRST INTERPRETERS OF JESUS

§ 111. The Superiority of Jesus to John the Baptist.
John 1:19–28.

§ 112. The Sacrificial Meaning of the Life of Jesus.
John 1:29–34.

§ 113. The Beginnings of Faith.
John 1:35–51.

§ 114. The Messianic Glory in Service.
John 2:1–12.

302. Notes on § 111, John 1:19–28.—Vs. 19, "when the Jews sent unto him . . . . to ask him, Who art thou?": on the inquiry awakened by John see Luke 3:15. Vs. 21, "Art thou Elijah?" On the basis of a literal interpretation of Mal. 4:5, Elijah was expected to come before the Christ (*cf.* Matt. 17:10). This prophecy Jesus recognizes as fulfilled in its real sense in John the Baptist (Matt. 17:11 ff.; 11:14). John denies that he is Elijah, because he knew he was not Elijah in the sense intended by the question. "Art thou the prophet?": the question refers to the prophet promised in Deut. 18:15. Cf. John 6:14, 30, 31; Acts 3:22. Vs. 23, "I am the voice of one crying," ["shouting"] etc.: more exactly, "a voice of one," etc. John wishes to sink his personality out of sight; he will not identify himself with any of the great personalities which the Jews have pictured to themselves and for which they are looking; he is a voice foretelling the coming of the Messiah and bidding men, "Make straight the way of the Lord." That is, prepare themselves for his coming and rule. These words of Isaiah, originally employed to picture poetically the return of

Jehovah bringing his people from captivity, are employed by John to describe the spiritual preparation for the coming of the representative of the Kingdom of God. Vs. 25, "why then baptizest thou, if thou art not the Christ": probably on the basis of Zech. 13:1, the administration of a rite symbolic of purification was thought to belong to the Messiah. Vs. 28, "Bethany beyond Jordan": Notice the marginal reading Bethabara, or Betharaba, probably another name for the same place or of a place near at hand. Various sites have been suggested for this place, but the most probable view is that which finds it at Mak't 'Abârah, a ford of the Jordan a little northeast of Scythopolis. Bethany is perhaps a modified form of Batanea (Conder, *Tent Work*, II, 64–68) or simply another name for Bethabara, meaning the same thing (Edersheim, *Life and Times of Jesus the Messiah*, I, 278).

303. NOTES ON §112, JOHN 1:29–34.—Vs. 29, "On the morrow": Notice that these sections, 111–13, give the record of four successive days. "Behold the Lamb of God, that taketh away the sin of the world": The conception of Jesus involved in these words is akin to, if not derived from, that of Isaiah, chapter 53 (read this chapter carefully)—a man pure, meek, gentle, and bearing the sin of the world, and by bearing it taking it away, freeing the sinner from the consequences of it. This is a very different picture from that which John had drawn of the Coming One in his words recorded in Matt. 3:10–12. It may be that the actual sight of Jesus, as he returned from his forty days in the wilderness, aided perhaps by actual conversation with Jesus in which Jesus set forth his conception of the work that he must do, impressed him with a very different aspect of Jesus' own character. Or it may be that this is John the Evangelist's interpretation of some saying of John the Baptist in the light of the death of Jesus. The latter conjecture is especially probable in view of the records of the Syn-

optic Gospels. The line of thought would be: John foretold Jesus as the Messiah; the Christians had come to accept Jesus as the Lamb of God; hence John described (in effect) Jesus as the Lamb of God. Vs. 30, "This is he of whom I said," etc.: *cf.* John 1:15. The gospels do not tell when John had said this. Vs. 31, "And I knew him not": knew him not, that is, as the Greater One who was to follow him; personal acquaintance he may or may not have had. John's announcement of his greater successor was an act of faith, not of sight. Even John expected Jesus to be a different sort of Christ than Jesus himself planned to be (Matt. 11:2–6; Luke 7:18–23). It is this fact that has led some scholars to hold that the Fourth Gospel has interpreted some expression of John in the light of the later understanding of Jesus. Vss. 32–34; cf. Mark 1:10, 11. "The Son of God": see par. 21 and note on Mark 1:11. Vs. 37, "two disciples": one of them being Andrew (vs. 40) and the other very probably John, the evangelist. Vs. 41, "We have found the Messiah": the synoptists do not report such confession until much later. See par. 160.

304. NOTES ON § 113, JOHN 1:43–51.—Vs. 43, "into Galilee": returning home; *cf.* Mark 1:9. Vs. 44, "Now Philip was from Bethsaida": viz., Bethsaida of Galilee (John 12:21; cf. map), perhaps a suburb of Capernaum, where Peter and Andrew afterward lived (Mark 1:21, 29). Vs. 45, "him of whom Moses in the law, and the prophets, did write": i.e., the Messiah: cf. on vs. 41. "Jesus of Nazareth, son of Joseph": so Jesus was known throughout his public life. Vs. 46, "Can any good thing come out of Nazareth?": a place without distinction or reputation, and with which no one had ever associated the Messiah (it is not even mentioned in the Old Testament). It was all the less likely to seem to Nathanael of Cana a probable birthplace of the Messiah, since it was a village neighboring that in which he himself lived. Vs. 49, "Rabbi, thou

art the Son of God; thou art King of Israel": the first phrase is an echo of John's testimony, the second an explicit acknowledgment of his Messiahship (cf. Ps. 2:6, 7; II Sam. 7:13, 14). Testimony and the impression made by Jesus' own character on susceptible minds win for Jesus his first disciples. It is difficult to harmonize this immediate acceptance of Jesus as Christ as the initial act of his disciples with the synoptic history. It is, however, well to remember two facts: (*a*) the Fourth Gospel is dramatic interpretation rather than history; (*b*) The disciples accepted Jesus as Christ only in the sense that he was to fulfil their own ideas as to what the Messiah should do. When he died without having so acted, they expected him to return from heaven to do this full messianic work. Vs. 51, "angels of God ascending and descending upon the Son of Man": a belief in angels was an element of the Jewish messianic hopes held by the disciples (see Gen. 28:10 ff.), "Son of Man." See par. 305.

305. THE TERM "SON OF MAN."—The expression "son of man" is frequently used in the Old Testament, and always as a poetic equivalent of man. Thus in Ps. 8:4, "What is man that thou art mindful of him, and the son of man that thou visitest him?": a passage which Heb. 2:6 ff. applies to Jesus, because in him alone is this ideal picture of man fully realized. Even in Dan. 7:13, though the *passage* describes the messianic kingdom, the *phrase* "son of man" simply means "man," being used to set forth the humane character of that kingdom as compared with the fierce and brutal character of those which are to precede it. In no book that has come down to us from the period between the writing of Daniel and the coming of Christ does the term "son of man" occur, unless it be in the pseudepigraphical book of Enoch. In this book "the Son of Man" is a recognized name of the Messiah, it is uncertain whether the portions of the book of Enoch in which the expres-

sion occurs were written before the time of Jesus, and it is beyond question from the gospels (in which the term occurs only as a title applied by Jesus to himself) that the people at least did not understand it as meaning the Messiah. For Jesus himself constantly used it, while at the same time instructing his disciples not to tell the people that he was the Messiah (Mark 8:30; 9:9, 30, 31). Jesus' use of it as a name for himself is expressive of his relation to the Kingdom of God he was founding. In Dan. 7:13 "a son of man" is the type of the "kingdom of saints"; just as beasts are types of other kingdoms, so Jesus is the type of the kingdom. As he is, so are its members to be. Even though they could not see that Jesus was the Christ, the people could see as much meaning as this in the term: he was trying to get people to be like himself in order to prepare them for the coming kingdom.

306. NOTES on § 114, JOHN 2:1–12.—Vs. 1, "and the third day": reckoned from the day of 1:43. "Cana of Galilee": see Par. 307. Vs. 2, "and his disciples": probably the five mentioned in the preceding chapter. Vs. 4, "Woman, what have I to do with thee?" ["Do not try to direct me"], or "what is that to you and me" as guests. The term for woman might have been translated "lady" or "madam." "Mine hour is not yet come": the time for me to act. Vs. 6, "After the Jews' manner of purifying": cf. Mark 7:3, 4. "Two or three firkins apiece": a firkin is about nine gallons. Vs. 8, "the ruler of the feast": either a head waiter or, as is more likely, a guest elected to preside. Vs. 11, "This beginning of his signs": "sign" is John's usual word for Jesus' deeds of power, and one that emphasizes the *significance* of the deed rather than either its power or its wondrousness. "Manifested his glory": revealed the excellence and beauty of his character and power. "And his disciples believed on him." Thus the evangelist reaches the repeated outcome of his anecdotes.

The historicity and significance of this account must be determined in the light of the character of the Fourth Gospel. It cannot be explained by any scientific theory. In accordance with one's general view as to the possibility of such miracles it must be accepted literally or treated as a sort of Jewish *haggadah* (homiletic story not strictly a legend).

307. CANA OF GALILEE.—The home of Nathaniel (John 21:2) and the place of Jesus' first miracle. Since the sixteenth century Kefr Kenna, three and one-half miles northeast of Nazareth, has been the commonly accepted site of Cana. Robinson, however, in 1838 advocated Khurbet Kanah, called also Kana el Jelil (the modern equivalent of Cana of Galilee). This place is about eight miles north of Nazareth. Opinions are much divided as to which is the more probable site. Our map places it at Kefr Kenna. Near this village there is a beautiful spring, and the children of the village run after the traveler, offering him water.

308. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Tell the story of John's testimony before the priests and Levites. (2) What prophecies give occasion to the questions asked of John? What is the meaning of John's reply? (3) What is meant by the words, "Behold the Lamb of God that taketh away the sin of the world"? (4) How does this characterization of Jesus differ from the announcement of the Coming One? (5) How do you explain the statement that John did not know Jesus? (6) What testimony did John bear to two of his disciples? (7) What was the result of this testimony? (8) Who were these two disciples, and what third one did one of these bring to Jesus? (9) What element of John's character is illustrated in his conduct in this matter? (10) What other disciple did Jesus call to follow him the next day? (11) Whom did this disciple bring to Jesus? (12) Relate the conversation between Jesus and Nathaniel. (13) Tell briefly the events of each of the four days referred to in sections 111–13. (14) What two in-

fluences drew to Jesus his first disciples? (15) Tell the story of the wedding at Cana. (16) What elements of Jesus' character are revealed in his conduct on this occasion? (17) What impression and effect did Jesus' act produce on the minds of the disciples? (18) Point out on the map each of the places mentioned in this chapter and indicate the event which happened at each.

309. TOPICS FOR DISCUSSION.—

1. How would you harmonize John's account of the first disciples with the Synoptists?

2. If you are a teacher, do you think you could advise your students to leave you for another teacher?

3. Is it legitimate to be historically inaccurate for the sake of enforcing a religious truth?

4. Can the miracle at Cana be explained?

5. Does the story of Jesus' act at Cana argue in favor of the use of alcoholic beverages?

6. When is social service expressive of great motives?

310. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The route of Jesus from the Jordan to China.

2. Jesus' general habit of life as illustrated in his attendance at the wedding. Compare it with that of John the Baptist.

3. Jewish weddings.

Edersheim, *Sketches of Jewish Social Life, Life and Times of Jesus the Messiah*, I, 351–55; Stapfer, *Palestine in the Time of Christ*, pp. 159–65. See also dictionaries of the Bible (esp. Hastings'), articles on "Marriage."

4. A comparison of the synoptic and Johannine accounts of the beginning of the public life of Jesus.

311. CONSTRUCTIVE WORK.—Having completed the study indicated above, write chapter xxvii of your "Life of Christ," following the outline of sections given at the head of the chapter, or constructing an outline for yourself.

CHAPTER XXIX

THE TRUE NATURE OF THE KINGDOM OF GOD

§ 115. The Authority of the Christ.
John 2:13–22.

§ 116. The Spiritual Meaning of the Messiah's Work.
John 2:23—3:21.

312. Notes on § 115, John 2:13–22.—The events at Jerusalem are not treated by John in what is probably their chronological position, but as the basis of a topical exposition of the spiritual meaning of various elements of the messianic hope of the Christians. The first anecdote serves to set forth the authority of the Christ, and the second leads to an exposition of what the Kingdom of God means in Christian experience. Vs. 13, "The passover of the Jews was at hand, and Jesus went up to Jerusalem": on the feasts of the Jews and the season of the passover see par. 313. Vs. 14, "and he found in the temple those that sold": the great court of the Gentiles, which lay outside the sanctuary proper, was so called because the Gentiles were admitted to it, though forbidden on pain of death to go farther. "Oxen, sheep, and doves": for sacrificial purposes. The Sadducean priests had the monopoly of such trade (cf. par. 233 for map of the Temple area). "And the changers of money sitting": the temple tax (cf. Matt. 17:24) was required to be paid in Jewish money; hence the need of money changers, since Jews came to the great feasts from many lands (cf. Acts 2:5–11; 8:27), and even in Judea and Galilee Roman coinage was in common use (Mark 12:15, 16). Vs. 15, "and he . . . . cast all out of the temple": the whip was for the animals. Vs. 16, "make not my Father's house,"

etc.: the same name for the Temple which Luke records him to have used in his boyhood (Luke 2:49). The offensiveness of this traffic to Jesus was not in the traffic itself, which was a convenience, if not a necessity, to those who came from a distance to attend the feast and make offerings in connection with it, nor in the presence of animals in the temple or its courts, since this also was a necessity in connection with the sacrifices, but in the conversion of a place of worship into a place of traffic—a traffic to which the priests must have consented, and from which there is reason to believe they themselves derived a profit, and that an exorbitant one (see Edersheim, *Life of Jesus*, I, 370, 371). Vs. 18, "what sign showest thou": i.e., "What evidence have you to show that you have a right to exercise such authority?" Vs. 19, "destroy this temple and in three days I will raise it up": Some interpreters understand Jesus' words to refer primarily to the temple as a place for the worship of God, which was destroyed when and as fast as it was robbed of its sacred associations and ceased to be a place of true worship of God. If the Jews, by the continuance of their course of action, thus destroy this temple, Jesus will, he declares, speedily restore it by establishing a purified worship in its place. Cf. Mark 14:58; John 4:21–24. But this destruction of the temple through the exclusion from it of the true spirit of worship did also, as a matter of fact, carry with it the death of Jesus at the hands of those who had already destroyed the temple; and after the death and resurrection of Jesus the disciples interpreted the saying as referring to these events (vs. 21). Other interpreters understand this latter reference to his death as the only one intended by Jesus. Vs. 20, "forty and six years": the temple was begun in the eighteenth year of Herod, viz., 20–19 B.C. Forty-six years from that time would bring us to the passover of 27 A.D.

Mark 11:15–18 and parallels in Matthew and Luke relate

a cleansing of the temple by Jesus in language as similar to that here employed as we should expect in independent accounts of the same event. Some scholars make one event and adopt Mark's position; others make one and regard John's position as the true one; others think that Jesus performed such an act twice. The first of these views is the more probable. The event is used by John to show that Jesus was correctly believed by the Christians of the time when the Gospel was written to have made himself superior to the Temple (then destroyed).

313. THE FEASTS OF THE JEWS.—Besides New Year's day, the cycle of Jewish feats in Jesus' day included the following each year:

1. The Feast of the Passover and Unleavened Bread, first month (Nisan, March-April), fourteenth to twenty-first days.

2. The Feast of Acra, on the twenty-third day of the second month.

3. The Feast of Pentecost, fifty days after Passover, about the sixth day of the third month.

4. The Feast of Woodcarrying, on the fifteenth day of the fifth month.

5. The Feast of Tabernacles, from the fifteenth to the twenty-second of the seventh month, the last day of it constituting the Feast of Waterdrawing.

6. The Feast of Dedication, lasting eight days and beginning on the twenty-fifth day of the eighth month (November-December).

7. The Feast of Purim, on the fourteenth day of the twelfth month.

Of these feasts, Passover, Pentecost, and Tabernacles were celebrated in Jerusalem, to which Jews came from all quarters for that purpose. The others required no such journey to Jerusalem.

314. NOTES ON § 116, JOHN 2:23—3:21.—Vs. 24, "But Jesus did not trust himself unto them": did not take them into his confidence or intrust his work to them. This striking statement that, though they "trusted" him, Jesus did not "trust" them, finds its explanation in the fact that their faith, though real, did not rest upon an appreciation of him or of his teachings.

Chapter 3:1, "a man of the Pharisees": cf. par. 8*b*. "A ruler of the Jews": a member of the Sanhedrin, that body of seventy men who constituted the highest court of the Jews, a court which retained even under the Romans a considerable measure of authority. Vs. 2, "by night": probably through caution, not wishing to have it known that he was disposed to accept Jesus until he had fully made up his mind. "Rabbi, we know," etc.: notice this sentence carefully. Nicodemus is of those, mentioned in 2:23, whose conviction, such as it was, rested on the signs. The words "we know" reflect the fact that he speaks for others also, and suggest the possibility that he came with overtures from members of the Pharisaic party who were disposed to overlook the fact that Jesus had not been educated as a rabbi, welcome him to their number, and join hands with him in preparing for the Kingdom of God. Vs. 3, "Except a man be born anew, he cannot see the Kingdom of God": Jesus answers Nicodemus' thought, not his words. He cannot accept alliance with the Pharisees on any such basis as Nicodemus has in mind, for that would have committed him to their understanding of the work of the Messiah. His further reply to Nicodemus serves to emphasize the truth that the term "Kingdom of God" demanded a spiritual rather than a nationalist interpretation. He tells him that if one would share the kingdom himself, he must be born anew, that is, be completely made over morally. Vs. 4, "How can a man," etc.; words of utter perplexity. Vs. 5, "Except a

man be born of water and spirit": Nicodemus, like the other Pharisees (Luke 7:30), had probably rejected John's baptism (John did no "sign"). It is to this, probably, that Jesus refers in the word "water." Except a man be morally transformed, by repentance suitably acknowledged, and by the work of God's spirit, he can have no part in the Kingdom of God. Vs. 6, "That which is born of the flesh is flesh," etc.: The Pharisees trusted to Abrahamic descent according to the flesh (cf. Matt. 3:9), and counted this sufficient to give them place in the kingdom. Jesus tells Nicodemus that natural descent produces only a natural man; fitness for God's kingdom comes only through the power of his spirit. Vs. 8, "The wind bloweth where it listeth," etc.: We must not expect to understand *how* these things take place; even the wind is mysterious. Vs. 10, "Art thou the teacher of Israel?": implying that Nicodemus, a well-known rabbi, had not really grasped the real meaning of religious faith; vs. 12, "earthly things": the elemental fact of religion, that a man must repent and be born anew spiritually. "Heavenly things": the more advanced elements of religion. Such an answer would be full of meaning to those who, like the readers of this gospel, had ceased to give the original Jewish interpretation to the expected Kingdom of God. This anecdote leads at once to the evangelist's further exposition of the Christ as a judge, and of the judgment which was included in the messianic program. Here, as throughout the Fourth Gospel, the elements of the primitive messianic hope of the Christians are explained in terms of Christian experience. The dialogue closes with vs. 12. Vs. 13, "And no man," etc. The comment of the evangelist. Vs. 15, "Eternal life": This term is central in the Johannine gospel. It is equivalent to "the sort of life that will characterize the Kingdom of God." Unlike the Synoptic Gospel, the Fourth centers attention on the life rather than the kingdom; but like them it thus recog-

nizes the spiritual and moral character that members of the coming kingdom possess even now. Indeed, this is characteristic of the New Testament teaching as a whole. As the kingdom is to be everlasting, so will eternal (or "age") life. The Fourth Gospel, with its recognition of Christian experience, constantly represents this eternal life as the great gift of Jesus and as due to the influence of God upon those who order their lives by this teaching. Vss. 16–21 form a new paragraph in which the evangelist expounds the real meaning of Jesus the Messiah. They are a statement of the significance of Jesus. This includes the teaching (*a*) that the work of Jesus was not that of a judge, but of a savior, both of individuals and "the world"; and (*b*) that the real judgment is not at some future date, but now, consisting of the division of men into two groups as indicated by their moral attitude toward Jesus, the revealer of truth.

315. Questions and Suggestions for Study.—(1) At what season of the year was the passover celebrated? (2) What was the special occasion of the traffic in animals in the temple courts at this time? (3) What of the changing of money? (4) In what part of the temple did this traffic take place? (5) Why did Jesus disapprove of it? (6) Tell the story of his cleansing of the temple. (7) What spirit did Jesus manifest in this act? (8) How far can his conduct be taken as an example for us, and of what is it an example? (9) How did Jesus esteem faith which sprang from the signs? (10) What was the relation which he desired to see between signs and faith? (11) Who was Nicodemus? (12) Tell the story of his visit to Jesus. (13) What great lesson did Jesus teach him? (14) What did Jesus mean by being born of water and spirit? (15) What great truths are summed up in the paragraph John 3:16–21?

316. TOPICS FOR DISCUSSION.—

1. What is the attitude of the true scholar to religion?

2. What is the final evidence of the authority of Jesus?

3. Can a religious teacher become so devoted to the details of theology as to be a poor interpreter of religion itself?

4. Is what theology calls regeneration a doctrine or an experience?

5. Which seems to you more probable: Some future judgment day, or the moral separation of people as described by the evangelist?

6. Is there any difference between the gospel for the individual and the gospel for society?

317. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The origin and meaning of the passover celebration; the manner of its observance in Jesus' day.

Exod. 12:1–51; 13:3–10; 23:14–19; 34:18–26; Edersheim, *Temple*, chap. xii; Bible dictionaries, article "Passover."

2. The cleansings of the temple: were there two or one? and, if one, when did it occur? Compare the account of John with that in Mark 11:15–18; and consult:

Andrews, *Life of Our Lord*, pp. 167–70; Plummer, *Com. on Luke*, 19:46; Dods, *Com. on John*, 2:20; Edersheim, *Life of Jesus*, I, 364–74; II, 377 ff.; Sanday, article "Jesus Christ," in Hastings' *Dict. Bib.*, II, 613; Weiss, *Life of Christ*, II, 3–17.

3. The method of the Fourth Gospel in giving spiritual meaning to the various elements of the messianic interpretation of Jesus by the original Christians.

318. CONSTRUCTIVE WORK.—Having studied pars. 114, 115, write chapter xxviii of your "life of Christ," as far as possible restating John 3:16–21 in your own words.

CHAPTER XXX

THE MESSIAH AS A REVEALER

§ 117. The Supremacy of the Christ.
John 3:22–36.

§ 118. The Withdrawal to Galilee.
John 4:1–3.

§ 119. The Messiah as a Revealer of Sin.
John 4:4–42.

§ 120. The Messiah as a Revealer of God.
John, chapter 5.

319. Notes on § 117, John 3:22–36.—This is the only reference we have of Jesus' baptizing, even by the hand of his disciples. The intent of the narrative is to show the superiority of Jesus to John. Vs. 23, "Aenon near to Salim": many suggestions have been made respecting the location of these places, but none more probable than that Salem lies about four miles east of Shechem, and that Aenon—the word means "springs"—refers to the springs in that region (see the map). Thus John seems to have sought to reach all parts of the country, baptizing first in Judea, in the vicinity of Jerusalem, then at Bethany beyond Jordan, a place midway between the two parts of Herod's tetrarchy, Galilee and Perea, and finally in Samaria. That he would be willing to preach to Samaritans is suggested by Matt. 3:9. Vs. 28, "I am not the Christ": cf. 1:20. It is in this honest, humble attitude and spirit that John always appears, especially in this gospel. Vs. 29, "the friend of the bridegroom": one who was employed to ask the hand of the bride and arrange the marriage. This work of bringing the people of the Messiah to him was what John conceived to be his task.

Vss. 31–36 are clearly the evangelist's words. The language and style are unlike anything of the Baptist's, and wholly like those of the evangelist. The Baptist's statement of Jesus' superiority to him leads the evangelist to dwell upon the thought of his superiority to all earthly beings. Here again we have illustrated the purpose of the gospel to set forth the true significance of the Christ as accepted by Christians.

320. NOTES ON § 118, [MATT. 4:12; MARK 1:14]; JOHN 4:1–3.—The statement of the Fourth Gospel implies as the reason for Jesus' leaving Judea that his work was giving occasion to comparisons between his success and that of John, to the disparagement of John. John was, therefore, still at work. The synoptic account (Mark 1:14; Matt. 4:12), on the other hand, dates the beginning of Jesus' Galilean ministry from the imprisonment of John. A wholly satisfactory explanation of the difference cannot perhaps be given unless we regard John's gospel as a group of discussions of the real significance of the historical Jesus as seen through the experience of two generations of Christians. In this case the order of the gospel need not be strictly chronological.

321. NOTES ON § 119, JOHN 4:4–42.—This most interesting section demands careful, thoughtful reading, but calls for comparatively little explanation. It is an exposition of the Christ as a revealer of truth rather than as a national leader. The student should read it through, seeking to gain a clear impression of the whole incident, and asking himself continually whether he sees for himself the whole scene and grasps the thought which each sentence represented in the mind of the writer. Vs. 4, "Samaria": the district, not the city. The direct road from Judea to Galilee (see map) passes through Samaria. Very scrupulous Jews went around through Perea. Vs. 5, "a city of Samaria, called Sychar," etc.: The places mentioned in this verse and the following are identified beyond all

doubt. Jacob's well still exists, and bears the name Bir Yakub. It is situated in the plain at the foot of Gerizim, on the right hand of the road from Jerusalem to Galilee, which near this point divides, one branch bending west to pass between Ebal and Gerizim. Directly across the valley, half a mile northeast, is the village of 'Askar; a mile and a half northwest is Bablus, the ancient Sechem or Sychem. 'Askar is undoubtedly the modern name of Sychar. Vs. 6, "wearied with his journey": the Jesus of the gospels, the Fourth included, is a true man, with a man's physical limitations. "About the sixth hour": at midday. Vs. 9, "For Jews have no dealings," etc.: an explanatory remark of the evangelist for the benefit of his readers who knew little of Palestine and the long-lived hatred of the two neighboring peoples. Vs. 10, "If thou knewest the gift of God," ["If you knew what God has to give"] etc.: Jesus seizes the opportunity to turn the woman's thought to more important things than water, or the relations of the Jews and Samaritans. His language is intentionally enigmatic, to arrest her attention. Vs. 16, "go call thy husband": words intended to direct the thought of the woman to her moral need, of which vs. 15 shows she had as yet only the dimmest, if any, apprehension. Vs. 20, "our fathers worshiped in this mountain," etc.: The woman turns the conversation to religious controversy, perhaps to parry the force of Jesus' implied accusation, perhaps with the thought that if she is to begin to live a religious life it is needful to learn from this prophet where and how she should worship God. In either case Jesus avails himself of her question to teach her the deepest things of religion. Vss. 21–24, "Woman, believe me," etc.: On the question or *place* of worship Jesus will not take sides; all distinctions of this sort must cease. But the worship of the Samaritan is faulty, that of the Jews superior, because the latter have a truer conception of God than the former (vs. 22). "God is a spirit": Be-

cause this is so, worship cannot be limited to any single locality or consist in appeasing or controlling God by sacrifices or other outward acts done by those who yield him no true reverence or love. Only they who "in spirit and in truth" love him as Father offer to him, who is a spirit, acceptable worship. This inner, spiritual life is always prominent in the thought of the gospel. Vs. 25, "I know that Messiah cometh": cf. par. 322. Vs. 26, "I that speak unto thee am he": a declaration Jesus had not made to the Jews in Jerusalem, or to his disciples as yet. But in this disclosure of himself Jesus sets himself forth less as a king than as a prophet—one who tells men truth concerning God and human conduct. Notice the woman's conception of the Messiah: one who would tell all the needful truths of religion (vs. 25). This serves in a measure to set the keynote of the gospel's exposition of the significance of Jesus. Vs. 27, "marvelled ["were surprised"] that he was speaking with a woman": it being generally regarded as improper for a rabbi to talk with a woman. Vs. 29, "Can this be the Christ": this cannot be the Christ, can it? The woman skilfully avoids rousing opposition by not implying that he *is* the Messiah. Vs. 32, " I have meat": food. Jesus means that he is so absorbed with his work that he has no sense of hunger. Notice how intensely he had thrown himself into the task of reaching and helping this woman.

Vss. 35–38. Jesus, impressed with the openness of mind of the Samaritan woman, and looking for a speedy acceptance of himself by the Samaritans, joyfully calls the attention of the disciples to the harvest waiting for them, a harvest for which he, not they, had sown the seed, and which was following so quickly upon the sowing that sower and reaper could rejoice together.

Vss. 39–42. The hopes of Jesus were realized, and many believed on him, not because of signs, but first of all on the

testimony of the woman, and then from having seen and heard Jesus himself. Here we have another revaluation of the messianic work of Jesus. He reveals truth and the way of approach to God, rather than being a founder of a Jewish kingdom.

322. THE MESSIANIC HOPE OF SAMARITANS.—That the Samaritans, like the Jews, expected God would send some specially appointed deliverer to their people is beyond question, but so scanty are the data at hand that it is impossible to describe their hope in detail. According to a hymn of the fourteenth century, as well as later statements, they expected the Messiah to be a prophet—the "Converter." This agrees remarkably with the words of the woman, as well as with the reply of Jesus (John 4:25, 26), but it is hardly possible to speak confidently on the basis of such late evidence.

323. NOTES ON § 120, JOHN, CHAPTER 5.—Vs. 1, "a feast of the Jews": what feast this was has been much discussed, but without reaching any well-established conclusions. Nor is any such conclusion necessary. John is following his usual method of selecting an anecdote and making it the basis of an exposition of the real meaning of Jesus. Vs. 2, "a pool . . . . having five porches": see par. 324. Vs. 7, "I have no man, when the water is troubled, to put me into the pool": The pool was probably fed by an intermittent spring, and to the irregularly recurrent inflow the people had attributed a peculiar healing power. The explanation of the cause of the motion of the water found in vs. 4, but omitted from the Revised Version, was probably added to the text by some early copyist. It is not contained in the oldest manuscripts.

Vs. 10, "it is not lawful," etc.: Carrying a burden, however small, was one of the things which Pharisaic teaching expressly forbade on the Sabbath. See Jer. 17:21; Neh. 13:15-21. Vs. 14, "Sin no more, lest a worse thing befall thee": cease to sin, lest something worse than a physical infirmity come upon thee.

The language perhaps suggests, but does not affirm, that his infirmity had been caused by his sin. What Jesus wishes in any case to save him from is a worse than physical ill. Vs. 17. "my Father worketh even until now, and I work": over against the Jews' literal and strict interpretation of the Sabbath law, which converted the day into one of inactivity, relieved only by casuistical evasions, Jesus teaches that since God, his Father, never interrupts his beneficent activity, such activity on this day cannot be itself wrong. The argument does not prove that man does not need a Sabbath for rest, but that the Sabbath is not intended to be a day of total inactivity. He who works in harmony with God need never cease his work because of the sacred devotion of certain hours of the week to inactivity.

Vs. 18, "called God his own Father": not so much in the words he had used, though the expression "my Father," which Jesus used here and often, was one to which the Jews were not accustomed, as in the implication that he was so at one with God that he knew his thought, and what God did he could do. "Making himself equal ["putting himself on an equality"] with God"; of equal authority with God, no more than he subject to the law.

The new question raised in vs. 18, Jesus' relation to God, becomes the subject of the discourse beginning in vs. 19, and the Sabbath question drops out of consideration. In vss. 19–29 Jesus emphasizes the thought already expressed in vs. 17, viz., that he acts constantly and only in accordance with the will of his Father, not as if he were a second God equal with God (the Jews' idea, see vs. 18), but as the revelation in human life of the character and will of God (see John 14:10).

Vss. 30–47 speak of the evidence that Jesus is really what he says he is, the Son, revealer, and representative of God. His claim does not rest merely on his own assertion (vs. 31),

but upon the Father's power working in and through him (vs. 36), John's witness, and the Scriptures' witness, to which the Jews are blind, because they have come to them in a wrong way.

In John 7:15–24 the controversy here begun is carried forward (see especially vss. 21, 23). There again Jesus maintains that it is not himself but God whom they are rejecting, and this because of the blindness which their selfish ambition causes. Then, returning for a moment to the violation of the Sabbath which they charged against him, he points out that they themselves admit that some kinds of work may be done on the Sabbath, and urges them to judge righteously, not superficially. This entire discussion is characteristic of the method followed by the writer of the Fourth Gospel.

324. THE POOL OF BETHESDA.—(*a*) The site favored by tradition since the fourteenth century is the so-called Birket Israel, just north of the temple area. It is over 50 feet deep, 131 feet wide, and 365 feet long from east to west; its length is continued, however, by an extension 142 feet long by 45 feet wide. Its depth seems to exclude it from consideration as the place spoken of by John, and it is probably not as old as the first century. (*b*) Robinson suggested, without advocating it, the Fountain of the Virgin outside the city wall on the east side (*Biblical Researches*, I, 337–43), and Conder approves the suggestion (Hastings, *Dict. Bib.*, article "Bethesda"). The chief argument for it is that it is intermittent spring. (*c*) The Twin Pools at the northeastern corner of the Fortress of Antonia. Here are two pools cut in the rock, side by side, with a partition 5 feet wide between them, and a never-failing water supply (Wilson, *Recovery of Jerusalem*, p. 198). (*d*) In 1888 Schick discovered, about 350 feet north and west of the Birket Israel (100 feet west of the church of St. Anne), beneath the ruins of a small church, further ruins of what was evidently

once a series of five arched chambers, constituting a still older church. Beneath these ruins and reached by a stone staircase is a pool, the water of which is said to vary intermittently in depth. On the walls of the older church is a fresco (to the right of *i*) showing an angel troubling the water. This shows that at a very early time this was believed to represent the site of the pool referred to in the New Testament (*Palestine Exploration Fund Quarterly*, 1888, pp. 115–34; 1890, pp. 18–20). Williams (*Holy City*, p. 484) and Clermont-Ganneau had before this discovery indicated this as the spot near which the pool should be found. The choice probably lies between the last-named site near St. Anne's and the Fountain of the Virgin, with the probabilities somewhat in favor of the former.

325. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What was the relation of the work of Jesus and his disciples to that of John the Baptist? (2) What is the probable location of Aenon? (3) What spirit and attitude toward Jesus does John the Baptist exhibit in various incidents recorded about him in the Fourth Gospel? (4) Where was Sychar and Jacob's Well? (5) What were the relations of the Jews and the Samaritans? (6) What were the probable ideas of the Samaritans about the Messiah? (7) Does the attitude of the woman of Samaria express such a conception? (8) Relate the conversation between Jesus' disciples on their return from the village. (9) Did Jesus' comment on the immediacy of success ever receive modification by him? (10) What legend was associated with the Pool of Bethesda? (11) What is the significance of John 5:14? (12) In what sense did Jesus conceive of the Father as always active? (13) What does Jesus mean by speaking of God as his Father?

326. TOPICS FOR DISCUSSION.—

1. Does the relation of Jesus and John suggest any lesson for reformers engaged in the same task?

2. Are great men or small men more liable to intolerance?

3. Are any places peculiarly fitted for worship?

4. What should be the attitude of Christians to sinful women?

5. What aspects of the divine activity does Jesus reveal?

327. SUPPLEMENTARY TOPICS FOR STUDY.—1. The mutual relations of Jesus and John and the attitude of each toward the other.

2. The location of the places mentioned by John, chapters 3, 4.

Bible dictionaries, articles "Samaria" and "Samaritans;" Robinson, *Biblical Researches*, II, 273–301; III, 128 33; Schürer, *Jewish People*, Div. II, I, 5–8; Edersheim, *Life of Jesus*, I, 396 ff.; Mathews, *New Testament Times*, p. 62.

4. Contrast the Jewish and the Samaritan conceptions of the Messiah.

328. CONSTRUCTIVE WORK.—The writing of chapter xxix of your "Life of Christ."

CHAPTER XXXI

CHRIST'S TEACHING AS A MEANS OF APPROPRIATING GOD

§ 121. The Bread of Earth.
John 6:21.

§ 122. The Bread of Heaven.
John 6:22–71.

329. Notes on § 66, John 6:1–21.—Vs. 2, "because they beheld the signs, which he did on them that were sick": Cf. Matt. 14:14; Luke 9:11. Vs. 4, "the Passover . . . . was at hand": This would place the event in the spring, March or April, thus in agreement with Mark 6:39. Vss. 5–9: Notice here also additional details, especially the part that the several disciples took in the matter. These disciples are the same which this gospel mentions by name elsewhere (John 1:40, 43 ff.; 12:21, 22; 14:8, 9).

Vs. 14, "the prophet that cometh into the world": The people evidently recalled the promise of Moses, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Deut. 18:15), and seeing in the fact that Jesus fed them in the wilderness with bread miraculously provided a likeness to Moses, who fed their fathers with manna (cf. John 6:30, 31), they concluded that Jesus was the promised prophet. This was such a prophet as they wished, one who would feed them.

Vs. 15, "about to come and take him by force, to make him king": leader of a messianic movement after their own conception of the Messiah. Apparently they identified the pro-

phet of Deut. 18:15 with the Messiah, though the Pharisees seem to have distinguished them (John 1:20, 21). "Withdrew again into the mountain": Mark and Matthew add "to pray." This was just such a temptation as he had overcome in the wilderness long before (Matt. 4:8–10). It is most instructive to observe that Jesus does not dally with the temptation for a moment. He sends the multitude one way, the disciples another, and betakes himself to solitude and prayer. He is thus clearly represented as refusing to accept the current ideas of Messiah. Vss. 16–21, the Johannine form of the narrative given in § 51.

330. NOTES ON § 122, JOHN 6:22–71.—Vss. 22–24, "on the morrow," etc.: This somewhat complicated sentence may be paraphrased thus: The next day after the feeding of the multitude, the people, returning to the place where Jesus had fed them, were surprised not to find him there, for they had seen his disciples go away without him in the only boat that was then on that side of the sea. So they got into the boats which meantime had come across from Tiberias, and returned to Capernaum seeking Jesus. Vs. 25, "when camest thou hither?": They wish him to explain his mysterious disappearance. Vs. 26, "ye seek me, not because ye saw signs": a most severe rebuke; Jesus was never pleased to be followed merely because of his signs (cf. John 2:23–25); but he tells these people that their motive was lower still: they wholly failed to see the true significance of the sign, and followed him simply to be fed. Vs. 27, "work not for the meat (food) that perishes": Taking as his starting-point their desire for mere food, Jesus tries to lead them to a higher ambition. Recall his similar conduct in the case of the woman of Samaria. Each narrative is intended to lead to a new exposition of Messiahship. In the present instance, the evangelist sets forth the way in which Jesus mediates salvation; i.e., by giving teaching which his

disciples can follow and so make a part of their character (cf. 62, 63). "For him the Father, even God, hath sealed": authenticated as his representative to give men eternal life. Vs. 30, "what then doest thou for a sign. . . . . Our fathers ate the manna": By these words the multitude show clearly what kind of a sign they want; they wish to be fed daily as Moses fed the people in the wilderness. Vs. 32, "it was not Moses": The bread that Moses gave was not the real bread out of heaven; it was only a symbol and suggestion; Jesus himself is the real bread from heaven. Vs. 35, "I am the bread of life," etc.: Cf. John 4:14: 14:6. Vss. 36, 37, "but I said unto you," etc.: Though they reject him, others whom God has given will accept him, and if they reject him it is because they are not really the children of God.

Vss. 41–51. The Jews, laying hold of the expression "came down out of heaven," object to this because they know his father and mother. Jesus answers that the trouble with them is that they are not of those who are taught of God, and reiterates his statement that he, and not the manna that Moses gave, is the bread of life that gives eternal life to those that eat it. He puts this thought very forcibly and, to his hearers, even offensively: "The bread which I will give is my flesh, for the life of the world."

Vss. 52 59. The argument now lays hold of his expression, "eat of this bread; . . . . the bread . . . . is my flesh": "How can this man give us his flesh to eat?" Jesus answers by insisting in repeated phrase that just this they must do if they would have eternal life: they must eat his flesh and drink his blood, i.e., follow his teaching. No food such as the fathers ate in the wilderness can give eternal life.

Vs. 60, "many therefore of his disciples": not the Twelve, who are distinguished from the disciples in vs. 66, but the larger circle of his followers and adherents. "When they heard

this": The reference is probably not to this occasion (the evangelist seems to end the discourse in the synagogue with vs. 58), but as the report of these words went abroad. Vs. 62, "what then," etc.: Suppose I disappear from sight altogether, will it not then be evident that I am not speaking of a literal eating of flesh? Vs. 63, "it is the Spirit that quickeneth" ["gives life"]: This is Jesus' own interpretation of his language concerning eating his flesh and drinking his blood; he has been speaking, not of any physical process, but of a spiritual appropriation of himself which takes place through following the teaching which he utters. He who studies his words earnestly and faithfully, so that they become the ruling force of his life, "eats the flesh and drinks the blood of Jesus"; for the teaching of Jesus is the expression of the character of Jesus. To conform to it is, therefore, to make one's own character like that of Jesus. So he explains also the figure of the vine and the branches (John 15:7 ff.).

Vs. 66, "many of his disciples": See vs. 60. Vs. 68, "Simon Peter answered him, 'Lord, to whom shall we go? Thou hast the words of eternal life'": i.e., lead to eternal life, or salvation. Never was it more clear than it is today that the words of Jesus are the words of eternal life, and that, turning from him, there is no one to whom we can go for guidance and salvation. Vs. 69, "and we have believed and know that thou art the Holy One of God": a confession of the Messiahship of Jesus which must be the same as that recorded in Mark 8:29; Matt. 16:16; Luke 9:20. The importance which the Synoptists attach to the confession at Caesarea Philippi makes it clear that this is the Johannine expansion and exposition of that confession. Only we here see the spiritual rather than the Jewish meaning of the messianic salvation. The Messiah's teachings, if followed, lead to new relationship with God, and so to newness of life.

331. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) How does John's account of the feeding of the five thousand differ from that of the synoptic gospels? (2) Contrast the revolutionary spirit of the people with that of Jesus. (3) What should you say was the religious teaching of John 6:16–20? (4) What contrast does Jesus draw between physical food and the bread from Heaven? (5) What is the basis of eternal life? (John 5:24). (6) In what sense does Jesus say he is the Bread of Life? (John 6:63). (7) How does Peter's confession in John 6:67–69 differ from that made by him as recorded in the Synoptics? (8) When does Jesus say eternal life begins?

332. TOPICS FOR DISCUSSION.—

1. Did Jesus ever wilfully obscure his teachings when addressing unfriendly hearers?

2. Can physical appetites be made spiritual?

3. Is Jesus referring to the Lord's Supper or to his teaching when he speaks of himself as being the Bread of Life?

4. Is the influence of God's spirit upon humanity limited to those who respond to it?

5. Is a loving man more susceptible to the influence of God than an acquisitive man?

6. Is there a difference in believing something about Jesus and believing his teaching?

7. Need a man fully understand his theological creed in order to live in accordance with it?

8. Is eternal life more than everlasting life after death?

333. TOPICS FOR FURTHER STUDY.—

1. Compare the use made of miracles by the Synoptists and the writer of the Fourth Gospel.

2. The value of the teaching of Jesus for the religious life.

333*a*. CONSTRUCTIVE STUDY.—Write chapter xxx of your "Life of Christ," emphasizing particularly Jesus' exposition of the worth of his teaching as a means of gaining eternal life.

CHAPTER XXXII

THE MORAL BASIS OF BELIEF AND UNBELIEF IN JESUS AS THE REVEALER OF ETERNAL LIFE

§ 123. Christ and the Way of Life.
John 7:1–52.

§ 124. The Woman Taken in Adultery.
John 7:53—8:11.

§ 125. Christ as the Light of the World.
John 8:12–30.

§ 126. The Spiritual Freedom of Believers.
John 8:31–59.

334. Notes on § 123, John 7:1–52.—Vs. 2, "the Feast of Tabernacles": See par. 335. This would make the time of this teaching about October. Vs. 3, "his brethren": the members of his own family. See par. 133. We have no information as to why they did not believe in him at this time. Later they were among his disciples (Gal. 1:19; I Cor. 9:5). Vs. 6, "my time . . . . your time": In this contrast Jesus clearly shows how different an estimate he put upon his own and his brothers' work; and, in vs. 7, upon their character and his. Vs. 8, "I go not up": i.e., not at once and for the reason you suggest (cf. vs. 10). "My time is not fulfilled": There still remained so much for Jesus to do in announcing his message and in training his disciples, that he felt that the time for exposing himself to danger of death had not arrived. Evidently he regarded his life as having a definite task. Vs. 10, "not publicly": i.e., avoiding such crowds and popular excitement as would certainly have attended a journey undertaken for and

filled with "signs" (cf. vs. 3). Vs. 11, "the Jews": i.e., those Jews who were not his disciples. Vs. 12. The discussion as to the character of Jesus here mentioned is the basis of a further exposition by the evangelist of his office as the revealer of the truth that leads to eternal life. Compare vs. 26. Vss. 15–24. It is not unlikely that these verses belong properly in immediate connection with 5:47. They seem to continue the discussion there reported. See par. 339. "Letters": not rudimentary knowledge, but rabbinical learning. That Jesus could read appears from Luke 4:17. Vs. 17, "if any man willeth," etc.: a central principle in the teaching of Jesus in the Fourth Gospel. Perception of the truth of his teachings comes to any man who honestly endeavors to do God's will as far as he perceives it. (Cf. John 3:19-21, and especially 5:39–47). Vss. 19–24 illustrate the blindness that comes to religious people who refuse to see all truth at their disposal. The Jews were ready to kill Jesus for breaking (as they said) the Sabbath by healing a man on that day. Jesus replies that they do not hesitate to do the same when the legal time for circumcising a boy falls on that day. If their Sabbath law could yield to the law of circumcision, he argues it certainly should to that of mercy. Vs. 27 refers to a current belief that the Messiah should come unexpectedly from some place where he was hidden. Vs. 28. Jesus concedes that they know he comes from Galilee, but denies that they know the Person from whom he comes. Vs. 34, "shall not find me": referring to the fact that with their attitude they cannot hope to approach the God to whom he goes (cf. 8:21–24). Vs. 35, "dispersion": the ordinary term to denote the Jews who lived dispersed among the cities of the Roman empire. Vss. 37, 38, "if any man," etc.: words probably suggested by the fact that on each day of the Feast of Tabernacles, except the last, water was brought in a golden pitcher from the Pool of Siloam to the temple, in commemora-

tion of the water given the Israelites on their journey from Egypt across the desert. Vs. 39 is an explanation of the evangelist's, identifying the "living water" with the "gifts" and "fruit" of the Spirit. Vss. 40, 41 illustrate again how the same evidence caused faith or unbelief according to the weight men gave their preconceptions as to what the Christ should be. This is even more striking in the words of the Pharisees to Nicodemus (vs. 52).

335. THE FEAST OF TABERNACLES.—This feast was celebrated in the seventh month (September–October), and marked the close of the fruit harvest. It also commemorated the journey from Egypt to Palestine, and therefore the people lived in booths. It lasted for a week, and on each day were great numbers of sacrifices. By the time of Jesus the feast also included, among other ceremonies, the bringing of water from Siloam to the temple, where it was poured as a libation on the altar, and the lighting of the four great golden candelabra in the Court of the Women. The week of festivities was followed by a day of "holy convocation." See Lev. 23:34–44; Num. 29:12–40.

336. NOTES ON § 124, JOHN 7:53—8:11.—This section is missing in all the important manuscripts and cannot have been in the original text of the gospel preserved for us. But commentators are generally willing to accept the event as very probably historical, coming to us from some eyewitness. It illustrates the tenderness and chivalry of Jesus as well as his appeal to the consciences of the woman's accusers.

337. NOTES ON § 125, JOHN 8:12–30.—Vs. 12, "light": a figure suggested by the illuminations of the feast (see par. 335), which in turn recalled the pillar of fire in the desert. The place where Jesus was teaching was by the "treasury," i.e., the series of thirteen chests with trumpet-shaped openings intended to receive gifts. They were probably in or near the wall

separating the Court of the Women from that of the Gentiles. Vss. 13–30 contain a new statement of the thought that the reason for the Jews' failure to appreciate Jesus was moral. The evidence he submitted to them would have been sufficient had they not "judged according to the flesh," and thus without spiritual sympathy. This attitude blinds their religious vision. Vs. 24, "that I am": supply "not of this world" or "from above" (vs. 23). Vs. 25, "even that which I have spoken," etc.: a very obscure statement even in the Greek. It may refer to the effort made by Jesus from the very outset of his mission to get them to appreciate him; or to the definition he has just given of himself at the beginning of his discourse (vs. 12), "the light of the world." Vs. 26. Jesus here states his duty: to speak the truth God has given him even to those who do not appreciate it. Vs. 28, "when ye have lifted up the Son of man": a difficult saying to understand, but probably implies that the miseries that followed the destruction of the Temple in 66 showed that he was the Messiah and that his self-estimate was due to his correct appreciation of the mission God had given him. This would have been plain to the Christians, for whom this gospel was written.

338. NOTES ON § 126, JOHN 8:31–59.—Vs. 31, "those Jews which had believed on him": cf. vs. 30. Faith may not be complete or intelligent, for not all Christians perceive the real significance of Jesus. Faith is to lead men to know his teaching ("abiding in my word"), and thus to moral emancipation through the truth he taught. Vs. 33, "never yet been in bondage": i.e., been slaves and so in need of emancipation. The words show how far many religious persons may be from being true disciples of Jesus. They are partially in moral bondage. Vs. 34 describes the slavery to which Jesus made reference—slavery to sin. Could there be a worse master? Vs. 35 contains a slight change of figure—the relations of a father to his

son is not that of a master to a slave. Yet the slave can be emancipated, and Jesus has the power of absolute emancipation because of his authority as Son of God. Vs. 37. From this point the words of Jesus express the opposition of Judaism to the new faith. Vs. 39, "the works of Abraham": i.e., faith. The thought of the section, vss. 37–47, is a central teaching of the Fourth Gospel. It is derived from the thought "like father, like son," i.e., a good man is like God and sees the likeness of God in other good men. Moral characters and relationships are revealed by acts, and specifically by the response of men's hearts to the character and teaching of Jesus. Men of God respond to divine thought (vs. 47). Vs. 48, "Samaritan": the name of a hated race, but here is possibly a mistransliteration in the Greek for *Shomron*, the prince of the devils. Vs. 51, "death": i.e., the opposite of eternal life; moral, not physical. Vss. 54, 55 contain a new insistence by Jesus upon the clearness of his knowledge of God. Vs. 56, "rejoiced to see my day," etc.: hence Abraham recognized my superiority to him. A further implication possibly is a denial of the Jews' statement that Abraham is dead. Cf. Mark 12:26. Vs. 58, "before Abraham was I am" ["I tell you I existed before Abraham was born"]: the pre-existence of Christ had become a generally accepted belief of the Christian church by the time this gospel was written.

339. THE ORDER OF SECTIONS IN THE GOSPEL OF JOHN.—Attention has been much directed in recent years to what seem to be indications that the original arrangement of some of the material of the gospel of John has been in some way changed. Thus, for example, in 7:15 the Jews apparently refer to a statement of Jesus in 5:47, and the paragraph vss. 15–24 unquestionably carries forward the controversy related in chapter 5. It is very unlikely that the events of chapter 6 and of 7:1–14, involving months of absence from Jerusalem

on Jesus' part, fall between the two parts of one conversation. To carry back these verses to the end of chapter 5 seems clearly to restore the original connection. Some other instances are less clear, but the probability is that a number of such transpositions have occurred in chapters 6–18. Whether this is due to the fact that the gospel is in the form of discourses rather than a completed book, and that his disciples arranged them, or to accidental displacement of the sheets of which the book was composed, or to some other unknown cause, cannot now be certainly determined.

340. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Relate the conversation between Jesus and his brothers. (2) What evidence is there that his brothers did not believe in Jesus? (3) Describe briefly the Feast of Tabernacles. (4) What was the main subject of Jesus' teaching at that Feast? (5) Why did not people believe Jesus was the Christ? (6) Give various arguments used by the Jews at this time in favor of and against the Messiahship of Jesus. (7) How did Jesus defend himself against the charge of being untrustworthy? (8) How did Jesus account for the failure of his hearers to believe in him? (9) In what sense is Jesus the Light of the World? (10) What, according to Jesus, is the effect of truth? (11) What of sin? (12) In what respect is Jesus a deliverer?

341. TOPICS FOR DISCUSSION.—

1. How did scholars reach the conclusion that John 7:53—8:11 was not in the original Gospel of John?

2. Could you describe the attitude of Nicodemus as that of a believer in Jesus?

3. What is meant by religious liberty? Is it complete in America?

4. Is it legitimate to use harsh epithets in theological discussion?

5. Do non-Christian religions contain any of the light of Jesus?

6. How do you face your religious perplexities?

342. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The Feast of Tabernacles; its origin and customs.

Edersheim: *The Temple*, chapter xiv; *The Life and Times of Jesus the Messiah*, II, 145–60.

2. The relations of Jesus with his family.

343. CONSTRUCTIVE WORK.—The student should write chapter xxxi of his "Life of Christ," discussing especially the moral basis of unbelief in Jesus.

CHAPTER XXXIII

THE EVIDENCE OF CHRISTIAN EXPERIENCE

§ 127. How Opposition Develops Faith.
John, chapter 9.

§ 128. The Sacrifice of Service.
John 10:1–21.

§ 129. The Drawing Power of Divine Love.
John 10:22–42.

344. Notes on 127, John, chapter 9.—The narrative of this chapter falls into the following somewhat distinct parts: (1) the conversation between Jesus and his disciples concerning the cause of the man's blindness, etc., vss. 1–5; (2) the healing of the man, vss. 6, 7; (3) the first stage of faith, vss 8–12; (4) the second stage of faith, vss. 13–23; (5) the third stage of faith, vss. 24–34; (6) the completed faith, vss. 35–39. With this is evidently connected in thought 10:19–21 (cf. the similar relation of 7:15–24 to chapter 5). The whole narrative is a dramatic picture of how experience leads to an advance of Christian faith from the acceptance of Jesus as a philanthropist to a conviction that he is the Son of God. It is also an illustration of the value of the conscious defense of faith against opposition. Vs. 3, "neither did this man sin nor his parents": answering the question of the disciples, Jesus says that the man's blindness is not traceable either to his own or his parents' sin. Thus he rejects that theory on the basis of which so many still blame others, torture themselves, or rebel against God, viz.: that every misfortune is a divine punishment of sin. That sin brings suffering Jesus does not deny here, and elsewhere teaches; but not in the sense that each misfortune or

item of suffering can be traced back to a particular sin. The greatest sufferers are not necessarily the greatest sinners, or children of great sinners. "But that the works of God should be made manifest in him": The reference is perhaps primarily to the restoration of his sight by Jesus; but the principle is broader than this. All suffering has its end, not solely in the punishment of the sufferer, but as opportunities for service rather than for speculative discussion. Vs. 5. Cf. John 8:12. Vs. 6, "made clay of the spittle": Cf. Mark 8:23. Vs. 7, "the Pool of Siloam": still existing, and known as 'Ain Silwân. It is situated outside the city walls at the southeastern corner of the city. The ancient wall approached it much nearer than the modern wall does. Its present dimensions are 18 feet from east to west, by 55 feet north and south, and 25 feet deep. It was formerly much larger. It is fed from the so-called Virgin's Fountain, through a tunnel 1,760 feet long, through which the flow is intermittent. An inscription describing the construction of the tunnel was found within it in 1880. Vss. 14–17. The conflict leads both to the growth of faith in one possessing it, and to recourse to authority on the part of those lacking it. The Pharisees reason that Jesus is a sinner because he does not observe the Sabbath according to their notion of its proper observance. The kindliness of his action weighs for nothing with them. Cf. Mark 3:1–6. The man with a lively sense of Jesus' kindness to him, and of the greatness of the deed, waives the argument of the Pharisees, and declares that Jesus is a prophet (vs. 17). Thus his faith advances (vs. 11). Vss. 18–23. Notice how lack of faith leads to suspicion. Vs. 27. Note how by implication the former blind man now classifies himself as a disciple of Jesus. Vs. 33. A still higher confession as to his conception of Jesus. Vs. 34, "and they cast him out": i.e., out of the synagogue (cf. vs. 22), or, in modern phrase, excluded him from the church, excommunicated him. Too often representa-

tives of religious conformity have thus treated men of faith. Vs. 35, "dost thou believe on the Son of God?": The margin "Son of man" is probably the true reading, in which case Jesus asks, in effect, "dost thou believe in me?" But the man, being unacquainted with this self-designation of Jesus, supposes him to be speaking of a third person. As soon as he learns the meaning of Jesus' question he at once makes his supreme confession. Forced by opposition to justify his faith, he had seen in Jesus, a healer, a prophet, a good man empowered by God. Now he confeses his faith in Jesus as Christ. The entire chapter is thus a unity. Vs. 41, "if ye were blind": i.e., real inability to perceive truth would leave men without sin, because without responsibility. The possession of power to perceive truth which is rejected implies a moral attitude on the part of the one who rejects it.

345. NOTES ON § 128, JOHN 10:1–21.—This discourse of Jesus on the Good Shepherd falls into three parts: (1) the marks of the shepherd in general, as distinguished from the thief and the robber, vss. 1–6; (2) Jesus the door of the fold, vss. 7–9 (though vs. 8 anticipates the theme of the third part, and is perhaps out of its original place): (3) Jesus the Good Shepherd, vss. 10–18. The theme is again the moral basis of faith and unbelief. Vss. 1–6, contrasting the shepherd and the robber in general, emphasize especially the fact that the shepherd enters by the door, the porter opening to him voluntarily, and the sheep following of their own accord, because they recognize his voice. The robber, on the other hand, comes in by stealth or force. In the interpretation of the figure it must be remembered that the shepherd is the type of the king (Jer. 23:1–4; Ezek. 34:1–15; Mic. 5:5), and of the messianic king in particular. And while Jesus does not in this paragraph specifically name himself, he is the Shepherd (a favorite figure in the early church), in contrast with all who had sought to es-

tablish their kingdom by force—a thing which was more or less true of many, if not all, past kings of Israel (cf. again Jer. 23:1–4; Ezek. 34:1–5; and on vs. 8 below), and especially of the false Messiahs of his own day. His rule, on the other hand, was not one of force, but of love; he enters the fold by the door, the porter admitting him, and his own sheep gladly following him. A messiahship of force and violence is a false messiahship. Jesus saves by the use of truth. Vss. 7, 9 constitute parenthetically a distinct parable from 1–6, making a different use of the illustration of the sheepfold, and applying it specifically to Jesus. As the revealer of the way of salvation he is now presented as the door through which the sheep enter in. The two illustrations are thus complementary. Vs. 8 is probably to be understood as a general characterization of the kings of former times, all of whom in greater or less degree ruled the people for their own profit or pleasure, rather than solely for the good of the people. Jesus is the first *true* shepherd of the people. Vss. 10–18, returning to the use of the figure in vss. 1–5, present Jesus specifically as the good shepherd, in contrast with the thief and the mere hireling, emphasizing his voluntary surrender of his life for his sheep. In this he is the exact opposite of the kings who preceded him. Cf. Mark 10:45. Vs. 16 contains one of the few instances in the gospels in which the mission of Jesus is extended beyond the nation of Israel. Yet cf. John 12:20–24; Matt. 13:38; and par. 149. The whole section is a most impressive presentation of his Messiahship in terms that would be clear to the non-Jewish Christians for whom the gospel was intended. On the charge "he hath a demon," vs. 19, cf. par. 34, Mark 3:22, and parallels.

346. NOTES ON § 129, JOHN 10:22–42.—Vs. 22, "the Feast of Dedication": not one of the most ancient of the Jewish feasts, but instituted by Judas Maccabeus in 164 B.C. in

celebration of the re-devotion of the temple to the worship of Jehovah after Antiochus Epiphanes had polluted it by heathen sacrifices. "It was winter": The feast began on the twenty-fifth of the month Chislev (November–December). Vs. 23. "Solomon's porch": the colonnade on the east side of the temple. Par. 233. Vs. 25, "Jesus answered them, I told you, and ye believe not": There is no record in this gospel that Jesus had plainly said to the Jews, "I am the Messiah," and the Synoptists imply that he had not done so (Mark 8:30; 9:9). The meaning of Jesus is doubtless that which the next clause suggests, that his deeds have furnished them the evidence, if they would honestly interpret it for themselves. Cf. Matt. 16:3. Mere names would be of little significance unless they stood for right conceptions. Christian experience is thus seen to be an evidence of the real authority of Jesus. Vs. 25, "in my Father's name": through fellowship with him and with acknowledgment that they are done by his power (John 5:19 ff.; 6:38; 8:16). Vs. 26, "ye believe not, because ye are not of my sheep": you have not that moral sympathy and affinity with me which would lead you to hear and accept my words (cf. vss. 4, 5, 27); this is the reiterated thought of this chapter: the shepherd draws to himself his own. Cf. also John 6:44 Vs. 28, "and I give unto them eternal life": carrying the shepherd-care, so to speak, to its highest power (cf. John 6:40, 47–51). "No one shall snatch them out of my hand": Cf. the last clause of the next verse; all of God's resources defend those who follow Jesus as their shepherd. "I and the Father are one": one in purpose and power, so that to be in Jesus' care is to be in the Father's also. Vs. 31, "the Jews took up stones to stone him": Cf. vs. 33; John 5:18; Lev. 24:16. The argument of Jesus in vss. 32-38 is this: He asks for what *work* they are about to stone him; they answer: Not for *works*, but for *words*. Thou makest thyself God. Jesus replies: But my *words*

are not blasphemous. Even men to whom the word of God came are in the Old Testament called gods (Ps. 82:6); while I, the Father's special messenger to the world, but called myself Son of God. And if in fact my title, Son of God, is to be taken in a sense which makes it higher than their name "gods," it is because my works show that it bears this higher sense. Will you stone me for what my works prove? It is an argument especially strong with Christians who, like those for whom this gospel was intended, already had the knowledge of what faith had accomplished in two generations of believers. Vs. 40, "beyond Jordan into the place where John at first baptized": the reference is probably to Bethany beyond Jordan, the first place mentioned in this gospel as the scene of John's work. Notice the incidental testimony of this gospel, in agreement with Matthew and Mark, that Jesus spent part of this period east of the Jordan.

347. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Into what stages may the story of the healing of the man born blind be divided? (2) With what feelings ought we to regard the exceptionally unfortunate or suffering? (3) How ought we to look upon our own sufferings? (4) What is the teaching of chapter ix. (5) Into what three parts is the section of the Good Shepherd (John 10:1–18) to be divided? (6) What is the main thought of the first part? (7) Of the second part? (8) Of the third? (9) What conception of Messiahship does the whole discourse present? (10) In what passage in Mark does Jesus present the same thought? (11) To what does Jesus refer in vs. 16? (12) When was the Feast of Dedication held? (13) What is the meaning of Jesus' answer to the demand of the Jews for a definite statement whether he was the Christ? (14) Explain the argument of vss. 32–38. (15) To what place did Jesus retire after this conversation?

348. TOPICS FOR DISCUSSION.—

1. Is there a higher philanthropy than healing?

2. Is theological discussion always evil?

3. Which is the more needed, philanthropy or helpfulness in bringing men new faith in God? Are the two connected?

4. How do you face the scepticism of some critic of Christianity?

5. What did Jesus mean by calling himself the Son of God?

349. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The references in the Fourth Gospel to localities in and about Jerusalem.

2. The feasts of the Jews referred to in the Fourth Gospel.

3. Jesus' conception of suffering as related to Messiahship.

4. The general Jewish thought about the relation of suffering and sin.

350. CONSTRUCTIVE WORK.—Write out chapter xxxii of your "Life of Christ," following the outline of sections, but bringing out clearly the attitude of the Jews toward Jesus in the matter of his healing of the blind man, and the bearing of the words of Jesus concerning himself as the Shepherd on the question the Jews were continually asking, viz., whether he was the Messiah.

CHAPTER XXXIV

ETERNAL LIFE CONTRASTED WITH RESUSCITATION FROM DEATH

§ 130. At the Tomb of a Friend.
John 11:1–46.

§ 131. Growing Opposition to the Revealer.
John 11:47–54.

§ 132. A Retold Anecdote of the Master.
John 11:55—12:11.

351. Notes on § 130, John 11:1–46.—The narrative of the raising of Lazarus is here treated exegetically without raising the question of its historicity. This will be determined by one's general attitude toward the accounts of miracles. The teaching of the section is clear in any case.

Vs. 1, "Bethany": a village on the eastern slope of the Mount of Olives, now known as El 'Azarîyeh, and as vs. 18 says, fifteen furlongs, a little less than two miles, from Jerusalem. See more fully in par. 267. Vs. 2 refers to the event of John 12:1–3. The most noteworthy element of this part of the narrative is Jesus' expression of confidence that he could be in no real danger while he was in the path of duty (vss. (8–10). The "twelve hours in the day" are the symbol of a man's appointed time of work, during which his path of duty is plain before him. While they last he need not stumble. It is only when he undertakes to go forward with no light of conviction on his path—in other words, turns aside from the path of duty—that real danger begins.

Vss. 4–7 and 15 raise the difficult question why Jesus, when he had heard of Lazarus' sickness, tarried still two days

where he was. Was it that he might arrive after the death of Lazarus? The general purpose of the narrative would indicate this. The evangelist is drawing the contrast between resuscitation and eternal life. The death of a friend made possible an exposition of this important fact. At the tomb of Lazarus, Jesus might have given much precious teaching as to the meaning of death and the future. But the author tells with simple eloquence how family love prevented this and forced Jesus, weeping, to render the poorer service. But the lesson has none the less been taught—eternal life is not a mere revivification of the dead.

In his conversation with the sisters (vss. 17–37), the effort of Jesus is directed toward convincing them that in him is the power of eternal life, and in faith in him the guaranty of it. They already believe that he is the Christ (vs. 27), that he can cure sickness and so prevent death (vss. 21, 32), and Martha has at least a hope that God will in answer to his prayer raise up her dead brother. The resurrection at the last day for which she looks seems far away (vs. 24). But the words of Jesus teach us that for one who has faith in him the victory is already achieved; that life in him is itself eternal life, of which death is but an insignificant interruption (vss. 25, 26). Fellowship with God is the basis of eternal life (John 17:3), and faith in Jesus creates such fellowship.

Vss. 38-44, which relate the raising itself, illustrate the sympathy of Jesus with sorrow, and also show his disappointment at the failure of Martha to grasp the real meaning of eternal life (see especially vs. 41, and cf. John 5:19 ff.).

Looking at the whole event in the light in which the narrative itself places it, we see in it a teaching that to one who has faith, and consequently life, in Jesus the Son of God, death is no interruption in the eternal life. But such life is not gained by giving new physical vitality to a corpse. The value of this

teaching should not be obscured by discussion as to the historical value of the story and the literal resuscitation of a dead person.

352. NOTES ON § 131, JOHN 11:47–54.—Vs. 47, "the chief priests therefore and the Pharisees": The chief priests being mostly Sadducees (Acts 5:17), this coalition was a union of two elements which were usually antagonistic to one another, though there were representatives of both parties in the Sanhedrin. The opposition to Jesus in Jerusalem had come from the Pharisees, though Matthew mentions both parties as opposing him in Galilee (Matt. 16:1). Now they unite against him in Jerusalem also, and (vs. 53) from this time seek to compass his death. The reason for opposing him, given in vs. 48, is a political one, and as such seems to reflect the thought of the Sadducees, though the Pharisees also, unlike the Zealots, were averse to a revolution. What both alike feared was a messianic movement, which the Romans would treat as revolt, and as so dangerous as to require the taking away from the Jews of all semblance even of independence. The words of Caiaphas, vss. 49, 50, are, as an expression of his thought, those of the sheerest worldly wisdom. Rejecting instantly the policy of letting Jesus alone, by which they might possibly incur the displeasure of the Romans, he proposes to put him out of the way, judging it every way better to sacrifice one man than to risk the peace of the nation To the evangelist the words so appropriately and exactly describe the actual mission of Jesus that he can only account for them as spoken by inspiration, itself to be accounted for by the sacred office that Caiaphas held. The death of Jesus was to lead to an exposition of what the church regarded as actual eternal life—something more than a physical renewal of a dead person.

"The Jews" among whom Jesus walked no more (vs. 54) are probably those of Jerusalem. The city of Ephraim (vs. 54)

to which he retired is probably the Ophrah (Josh. 18:23) and Ephron or Ephrain (II Chron. 13:19) of the Old Testament, the probable site being at Et-Taiyibeh, about four miles northeast of Bethel (see Robinson, *Bib. Res.*, 447; Smith, *Historical Geography*, p. 352; and Bible dictionaries). Jesus is represented as having faced necessary danger to come to Bethany, but, this task done, is retiring until the time came for the accomplishment of his final task in his own death and resurrection. Cf. John 11:9, 10.

353. NOTES on § 132, JOHN 11:55—12:10.—Vs. 55, "to purify themselves": see Num. 9:10. Some purifications required a week's residence in Jerusalem. Vs. 57 shows the danger to which Jesus was exposed in going to Jerusalem; for by "chief priests and Pharisees" is probably meant the Sanhedrin. Vs. 1, "Therefore" carries one back to the main thought of the preceding verses, i.e., the approach of Passover. "Six days": As Passover fell on Thursday, Jesus must have arrived in Bethany on Friday. The supper probably occurred on Saturday, the Jews' Sabbath. Vs. 2, "Martha served": see Luke 10:40. Yet the supper was not in the home of Lazarus, but in that of Simon, Lazarus being a guest. Vs. 3, "anointed his feet": Mark and Matthew say his head (cf. par. 256). The discrepancy is unimportant. Luke 7:38 speaks of a woman's anointing the feet of Jesus. Vs. 6 contains the evangelist's explanation of the question of Judas. It is in harmony with the subsequent act of Judas.

354. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What previous mention has there been of the family at Bethany? (2) Relate the conversation of Jesus with his disciples when they heard the news that Lazarus was sick. (3) What was the reason Jesus delayed going to Bethany? (4) Relate the conversation between Jesus and the two sisters. (5) What great truth was Jesus endeavoring to impress upon their minds? (6)

On what can we rest our hope of a blessed immortality? (7) What use does John make of this whole incident? (8) Whose thought does vs. 48 express? Explain it in the light of the political status of Palestine. (9) What did Caiaphas mean by his words in vs. 50? (10) What great truth does the evangelist find in the words? (11) Had Jesus himself perceived and expressed this truth? If so, where? (12) To what place did Jesus withdraw? (13) What motive led him to do so? (14) If, as has already appeared, Jesus had before this foreseen that his death was necessary, why did he at this time retire from danger? (15) In what attitude toward his own death does Jesus appear in this whole chapter?

355. TOPICS FOR DISCUSSION.—

1. How far is the reformer justified in incurring danger?

2. Could you speak of Lazarus as having experienced a resurrection?

3. Did Jesus ever find it difficult to believe in God's love?

4. What is the moral significance of indifference to the teaching of Jesus?

5. How would you comfort one who has lost a dear one by death?

356. SUPPLEMENTARY TOPICS FOR STUDY.—

1. John's explanations of the ground of the opposition of Pharisees to Jesus, and of the Sadducees.

2. The several instances of Jesus' raising persons from the dead; the gospels that record each; the distinctive characteristic of each event.

3. The contrast between life and eternal life (cf. par. 314).

357. CONSTRUCTIVE WORK.—Write a brief account of the raising of Lazarus (chapter xxxii), bringing out their relation to Jesus and to John's exposition of eternal life.

CHAPTER XXXV

TRIUMPH THROUGH DEATH

§ 133. The Public Disclosure of Messiahship. John 12:12–19.

§ 134. Jesus' New Temptation and New Faith. John 12:20–36.

358. Notes on § 133, John 12:12–19.—This account of the triumphal entry into Jerusalem is essentially the same as that of the Synoptists (see par. 85). Its historical setting (vs. 18), however, is different, and the response of the crowd is not that of nationalist enthusiasm, but an acceptance of Jesus as the conqueror of death.

359. Notes on § 129, John 12:20–36.—Vs. 20, "Greeks": Gentiles, yet, as appears from the words "among those that went up to worship at the feast," Gentiles who had become worshipers of Jehovah, but probably not circumcised proselytes. Cf. the case of Cornelius, Acts 10:1, 2. Vs. 21, "to Philip": why to him we cannot tell. Philip and Andrew are among the disciples of whom this gospel speaks more than once; perhaps they were associated with John in later years. Vs. 22, "they tell Jesus": Whether Jesus actually saw the Greeks is left unsaid, the writer's interest being in the words of Jesus occasioned by this request. But we cannot doubt that he granted the request. Vs. 23, "the hour is come that the Son of man should be glorified": viz., by being accepted by men, as the coming of these Greeks suggested that he would be. Vs. 24, "except a grain of wheat fall into the ground and die, it abideth alone": this is the other side of the truth which at once presents itself to Jesus' mind. He is to be glorified, but only

through dying. The path to the success of his mission is the path of self-devotion, which is for him the path of death. He must exemplify the triumph of the eternal life over death. Vs. 25, "he that loveth his life loseth it": cf. Mark 8:34, 35, and notice how there and here Jesus passes from the necessity of his own death to the general principle that applies to all. "Hateth his life in this world": i.e., counts continuing to live this present bodily life as a matter of little consequence compared with the attainment of eternal life, as even hateful to him if it cost him eternal life. This is not simply a maxim of prudence, foregoing a little life to gain a longer one. The two words translated "life" are different words, the first denoting physical existence and its accompanying opportunities and possibilities, the second denoting the existence of a moral being according to God's ideal for such existence. He that loves the former thing and clings to it loses it by failing to make the highest use of it. He that, counting it worthless in itself, is ready to surrender it, really saves it, and through it attains eternal life, i.e., fellowship with God (cf. John 17:3), which is in its nature endless. Vs. 26, "if any man serve me, let him follow me": cf. again Mark 8:34. "And where I am, there shall my servant be also": that is, will share in the eternal life of the Kingdom of God as experienced by Jesus himself. Vs. 27, "now is my soul troubled": in view of the thought of the death he was to die. To the last and increasingly Jesus shrank with dread from his death at the hands of his people. "Father, save me from this hour": a prayer expressing his natural desire not to be put to death by sinful men; not to have shrunk from this, in view of the sin that was involved in it for men, would itself have been sinful. "But for this cause came I to this hour": dreadful as it is, it is nevertheless duty; and this is the other side of his desire; and hence the petition, "Father, glorify thy name." Vs. 30, "not for my sake, but for your

sakes": not recorded by the Synoptists, but intended to protect Jesus from the suspicion of a lack of faith. Vs. 31, "now is the judgment of this world: now shall the prince of this world be cast out": in its rejection of Jesus the world pronounces sentence on itself. The judgment day had already come (cf. John 3:18–21). Vss. 35, 36, "while ye have the light," etc.: words of solemn exhortation and warning. Vs. 36, "departed and hid himself from them": with these words John marks the close of Jesus' public ministry to the Jews. His public annunciation of Messiahship had been followed by faith on the part of the people, but by opposition on the part of those who did not accept him. There remains only his intercourse with his disciples and his oft-predicted death and resurrection.

360. NOTES ON § 130, JOHN 12:37–50.—Vss. 37–43 are the evangelist's summary of the results of Jesus' ministry in Jerusalem, so far as winning adherents is concerned, and his explanation of the fact. In general, they did not believe on him (vs. 37); yet many, even of the rulers, did believe (vs. 42), but did not dare profess it. This unbelief was in accordance with the character of the Jewish people, as Isaiah described it long ago (vss. 38–40; cf. Stephen's similar characterization of the nation, Acts 7:51, 52). But that the evangelist did not mean that they were therefore not responsible for their conduct is clear from vss. 42, 43.

Vss. 44–50 are either the evangelist's summary of Jesus' whole message to the people, or they should stand before vs. 36. Cf. par. 339. Standing after vs. 36, they cannot be understood as words actually uttered by Jesus on a specific occasion. The central thought of the paragraph, that Jesus came as God's representative, not to judge the world, but to bring light and salvation, and that he who receives him receives the Father that sent him and attains eternal life, makes it in fact

a summary interpretation by the evangelist of the whole mission and message of the Christ.

361. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) What did the coming of the Greeks who desired to see Jesus, first suggest to his mind? (2) What other thought quickly followed it in his mind? (3) What great principle did he set forth in this connection (John 12:24)? (4) Does this principle apply to his life only, or to all men? (5) Explain John 12:25. (6) Explain vs. 26. (7) What do you learn concerning Jesus' character and relation to God from the two petitions of his prayer in vss. 27, 28? (8) What concerning prayer from the whole incident? (9) What does Jesus mean by "the judgment of this world" in vs. 31? (10) What does he mean by being "lifted up" and by "drawing all men" to him? What connection is there between the two? (11) What does this whole incident show as to Jesus' attitude toward his death, and his thought about its significance? Think this through carefully and state it as accurately as you can. (12) Explain the perplexity and question of the people in vs. 34. (13) What is the meaning and purpose of the warning in vss. 35, 36? (14) Are the words of John 12: 37–43 those of Jesus or of the evangelist? (15) What is the writer's explanation of the failure of the Jews to receive Jesus? (16) Are vss. 44–50 words of Jesus actually uttered by Jesus at this time? If not, what are they?

362. TOPICS FOR DISCUSSION.—

1. What might have happened if Jesus had cast in his lot with the Greeks?
2. Did Jesus find it easy to do God's will?
3. Can you find modern examples of a judgment day?
4. Does trust in the love of God really help in times of crisis? What is the evidence?
5. Does the right always triumph?

363. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Jesus' thought about the relation of the gospel to the Gentiles.

2. Jesus as the Light of the world: for his own generation; for the present day.

3. The truth of Jesus' claims in John 12:44–50, as tested by subsequent history.

364. CONSTRUCTIVE WORK.—Write chapter xxxiv of your "Life of Christ," bringing out with clearness Jesus' last message to the Jews in the temple, and conceiving and stating as clearly as you can the precise situation at the close of his public ministry to the nation.

CHAPTER XXXVI

AN EXPOSITION OF THE SAVING WORK OF CHRIST

§ 135. The Setting of the Teaching.
John 13:1–30.

§ 136. The Glory of Sacrificial Love.
John 13:31–38.

§ 137. The True Meaning of the Christ's Departure and Return.
John, chapter 14.

§ 138. The True Meaning of Loyalty to the Messiah.
John, chapters 15, 16.

§ 139. The Summary of the Gospel of the Revealer of God and Eternal Life.
John, chapter 17.

365. Notes on § 133, John 13:1–30.—Vs. 1, "before the feast of the Passover": The phrase, in thought, if not grammatically, qualifies "riseth" in vs. 4, all other clauses being adverbial and parenthetical. This implies that the meal described in the following verses was distinct from the Passover supper and preceded it. The verse therefore combines with John 18:28 to show that the chronology of the Fourth Gospel in its present form differs from that of the other gospels in respect to the date of Jesus' death. Yet both John and the Synoptists associate with the supper which each names the announcement of the betrayal and of Peter's denial, and both connect the supper closely with the betrayal and death of Jesus. These coincidences and the references in John 13:26 to the sop (cf. par. 259) show that in fact the supper in John is

the same as that in the Synoptists, and is the Passover. How this inconsistency arose is now impossible to determine with certainty. The most probable explanation is that which attributes the note of time in John 13:1, as well as that in John 18:28, to a later hand than that of John the apostle. Cf. pars. 296, 339, 260. It is not at all impossible that in the original Johannine narrative there stood the phrase "before the Passover," or the like, to indicate that Jesus' washing of the feet of the disciples on the evening of the Passover preceded the eating of the Passover itself, i.e., as this phrase would mean to a Jew, the Passover lamb. The slight misunderstanding of the phrase by gentile Christians of the time at which our Fourth Gospel was written may have given rise to the whole difference between the Johannine and synoptic chronology of the passion. "Loved them unto the end": These words are intended to give the motive for the gracious and humble service Jesus was about to render his disciples. The occasion for this service was the pride of the Twelve, no one of whom was willing to take the part of a servant and wash the feet of his companions. Vs. 10, "he that is bathed," etc.: a reference to oriental customs. The entire conversation is couched in the symbolism so dear to the Jew. The bath and the washing, requisite to sharing in a banquet, were used by both Jesus and Peter as symbolical of the inner cleansing needed by those who were to sit down at the great dinner of the kingdom. Vss. 12–17 contain one of Jesus' most striking teachings as to the Christian's need of abandoning pride and devoting himself to the service of those about him; and these he is not to regard as inferiors. It is a lesson in the equality and love that should characterize all followers of Jesus. Vss. 18–20 show that Jesus had foreseen his betrayal by Judas. Vs. 23, "reclining in Jesus' bosom": The Jews had by this time adopted generally the Greek custom of reclining at table. Vs. 23 simply means that John was

at Jesus' right hand. This explains vs. 24: Peter beckons to John, as the one who was near enough to Jesus to speak to him quietly, to ask of whom he spoke. Vs. 27, "What thou doest, do quickly": Jesus, seeing that Judas is now beyond hope, desires him to withdraw at once, that he may be alone with his true disciples. Vs. 29, "buy what things we have need of for the feast": These words, like the reference to the sop (vs. 26), favor the view that this was the true Passover meal. Had it been the night before the Passover, there would have been no occasion to go out at that time to make purchases, since the whole of the next forenoon would have been free for that purpose. But the "feast" which began with the Passover supper proper continued for a week, and purchases might conceivably be necessary for the sacrifices and meals of the next day, or for gifts to the poor who would be at this hour in the temple area (see Edersheim, *Life and Times of Jesus*, II, 508. On the Last Supper, see a good brief treatment in Rhees, *Life of Jesus of Nazareth*, pp. 181–87).

366. NOTES ON § 136,[1] JOHN 13:31-38.—Vs. 31, "now is the Son of man glorified": the verb is in the past tense, properly "was glorified" or "has been glorified." The reference is to his whole earthly life in which his character and mission had been revealed and he thus made glorious in the eyes of all who could appreciate his character. Vs. 32, "and God shall glorify him in himself": shall make Jesus glorious by the revelation of his relation to the Father. But it is possible that we ought rather to translate, "shall glorify himself in him." Vs. 33, "little children, yet a little while I am with you": His departure, which he had repeatedly announced, is now near at hand, and with tender affection Jesus seeks to prepare them for it. "As I said unto the Jews": see John 7:34; 8:21. Vs. 34, "a

[1] For convenience of exposition this extended discourse is broken into parts, and the different parts treated in successive paragraphs.

new commandment": in view of his departure from them there is a necessity greater than before, not simply of love to all men, but of love of the disciples to one another, which shall bind them together. This duty, not having been specially emphasized before, is in this sense a new commandment.

As in some other parts of John's gospel (see par. 339), so in this discourse there is reason to suspect that the paragraphs have been to some extent displaced from their original order. Though any rearrangement can be only conjectural, the placing of chapters 15, 16 after the word "saith" in 13:31 (giving the order 13:31*a;* chapters 15, 16; 13:31*b*–38; chapter 14) certainly relieves some of the difficulty of the present order, such, e.g., as the incongruity of 16:5 standing after 14:5, and the introduction of the long discourse after the farewell words of 14:25–31, especially vs. 27 and the "Arise, let us go hence," of vs. 31.

Vss. 36–38: cf. Matt. 26:31–35; Mark 14:27–31; Luke 22:31–34. Of the four accounts of Jesus' prediction of Peter's denial, those of Mark and Luke are almost identical. Luke and John have each some peculiarities of their own. The four accounts are most alike in Jesus' words to Peter. Jesus foresees a process of testing, sifting out the good from the bad; he does not say that he has prayed that Peter may escape this process, but that his faith may not fail under it. It is peculiarly needful that he as the leader shall "keep the faith." He, like his Master, must reach victory through moral testing.

367. NOTES ON § 137, JOHN, CHAPTER 14.—This familiar chapter, which has been the comfort of so many in times of distress, has to an even greater degree than the rest of this section the character of a farewell to the disciples (see part 366). In it we see the method of the evangelist. Beginning with expressions characteristic of the primitive messianic faith, the discussion passes to an exposition of their meaning

in Christian experience. It emphasizes the thought that, having known Jesus, they know the Father, and that through their fellowship with him and obedience to his commandments they will enter into fulness of fellowship with God and so have eternal life (par. 313). It calls for reflection rather than explanation. Its course of thought is somewhat as follows: Comfort in view of his departure to the Father and promise that he will come again and receive them to himself, vss. 1–4 (cf. vs. 23); declaration (in answer to Thomas' objection that they know not the way) that he himself is the revelation of the Father and the way to him, vss. 5–7 (thus making the Father his destination as well as theirs); reaffirmation (in answer to Philip) that he is the revelation of God, and promise that they who believe in him shall do his works and even greater ones, and shall obtain what they ask from God, vss. 8–14; promise that he will send another Helper, the Spirit of Truth, and that he himself will come to them, vss. 15–21; a definition of what he means by this coming (in answer to Judas' question) and a promise that if any man love him and keep his commandments, both he and the Father will come and abide with him, vss. 22–24; renewal of the promise of the Holy Spirit, and the benediction of peace, vss. 25–31. Thus the Evangelist gives a spiritual interpretation to what the Christians expected would be a physical return of Jesus from heaven. He has thus treated the Second Coming as he has already treated the Judgment (3:16–21), by discovering in the early hopes of the Jewish Christians that which was not nationalist but religious and permanent.

368. NOTES ON § 138, JOHN, CHAPTERS 15, 16.—This portion of the discourse contains the parable of the vine and the branches, and the application of the truth involved in it to the relation between Jesus and his disciples, 15:1–17; passing into the setting forth of the hatred which his disciples may expect

from the world, 15:18—16:4; and this again into the announcement of his departure, and the promise of the Helper, the Spirit of Truth, and statement of his work, 16:5–15; then discussion among the disciples, and between the disciples and Jesus, as to his departure, and his assurance that their sorrow shall be brief, but their joy without end, 16:16–24; his promise to speak to them plainly concerning the Father, assurance of the Father's love for them, warning that their faith is not yet perfect, and yet also a word of peace, 16:25–33. As respects the connection with chapters 13 and 14, see the suggestion in par. 366.

15:1–17. The central thought of these verses is that fellowship with Christ is the condition of fruitfulness. Setting it forth first under the figure of the vine and the branches (the reference to the unfruitful branch that is cast forth is perhaps suggested by the case of Judas), Jesus afterward (vss. 9–17) expounds it in plainer terms, speaking of abiding in his love (interpreting the abiding of the vine in the branch), keeping his commandments, loving one another. Thus fellowship becomes, not mere service, but intimate and mutual friendship (vs. 15), the disciples enjoying the confidence of the Master, with joy doing his will, and all bound together by the mutual love that springs from their common relation to him. These verses will well reward frequent reading and much meditation. The "fruit" is eternal life with its new moral powers (cf. Gal. 5:22, 23).

15:18—16:4.—The love of the disciples to one another suggests the hatred of the world which, first directed against the Master, turns also against the disciples. The ground of this hatred is in the difference of character between the world on the one side, and, on the other, the disciples, Jesus the Master and God the Father. Vss. 26, 27 introduce the thought of the Comforter (on the meaning of the word see on 16:5–15), to

which he returns again in 16:7. Coming in the midst of the announcement of the hatred of the world and the sufferings which the disciples will in consequence of it endure (15:18–25 and 16:1–4), these verses seem to interrupt the course of thought. The connection is that, (*a*) despite the world's rejection of Jesus, yet when the Spirit of Truth comes the testimony to Jesus which he will bear, and the added testimony of the disciples, may yet reach men's hearts; and (*b*) the spiritual will ultimately triumph.

16:5–15.—Passing naturally from the persecutions which his disciples are to endure, to that of his departure from them, he tells them that it is expedient for him to go away, because otherwise the Comforter will not come to them, and so goes on to speak of the work which the Comforter will accomplish. The word translated Comforter means One called to one's aid, thus an Advocate or Helper. In 14:16 he is called "another" Helper, thus implying that he is to do a work like that which Jesus has done. And this is also brought out in his other name, the Spirit of Truth; the Spirit of God testifying in the hearts of men to the same truth which Jesus taught and which was revealed in him will carry forward the work which Jesus began and in a sense more effectually than Jesus could have done by remaining on earth. This is the reason why Jesus should go away (vs. 7), that the limitations of time and place necessarily connected with the revelation of God through an historical person may in the Spirit of Truth be done away. Think how the progress of Christianity would have been hindered if Jesus had lived on in Judea, thus inevitably and forever giving the kingdom a local center, instead of every place in the whole earth being at every time equally near to the great Head of the church and equally accessible to his Spirit. In this Spirit God and Christ are ever and everywhere present. His character as Spirit of Truth appears also in the work which he is to

do, convincing the world "in respect of sin and of righteousness and of judgment" (vs. 8), and guiding the disciples of Jesus "into all the truth" (vs. 13). The sin of which the world will be convinced is that crowning expression of hostility to truth, the rejection of the revelation of truth in Jesus (cf. 3:16–21); the righteousness is that of Jesus, which is attested by his going to the Father. The judgment is God's righteous discrimination between the evil and the good in this world, of which the world has most imperfect apprehension, but which is revealed by the moral separation of men as they choose the evil or the good, and by the defeat of Satan, the prince of this world through the resurrection of Jesus by the power of God.

16:16–24.—Jesus now speaks still more directly of his coming departure, comforting his disciples with the promise that his absence shall be but brief—the reference is, no doubt, to his return, as already interpreted in chapter 14—that the joy which shall be theirs shall never be taken from them, and that the Father will grant them whatever they shall ask in his name, i.e., in fellowship of spirit with him (cf. 15:7).

16:25–33.—Vs. 25, "proverbs": dark sayings, obscure language. Here is a hint of the failure of the Christians of the evangelist's day to pass from the primitive interpretation of the Jesus to one that is the spiritual. "But shall tell you plainly of the Father": Much as Jesus had revealed to his disciples, there was far more yet to be revealed, and what had been told could but be like unexplained riddles to them in comparison with the whole truth, which was to be revealed to them by the Spirit as fast as they were prepared to receive it. The death and resurrection of Jesus themselves made possible the perception of truth which they could not see before. But the process of which Jesus speaks is still going on, both in the experience of individual Christians and in that of succeeding generations of the church, as the truth of God is gradually ap-

prehended. Vs. 29, "lo, now speakest thou plainly": The disciples imagine that they understand Jesus' profound words just uttered. But Jesus sees, and foresees that their conduct will show, that it has, in fact, taken no strong hold upon them; their fears and cowardice will betray the feebleness of their understanding of the real meaning of the Messiah as the giver of eternal life through this revelation of God in his person and his teaching. Yet Jesus' word to them is one of tenderness and peace (vs. 33). To the end, and in the face of his own great sufferings, he deals with his disciples with infinite patience and unfailing love.

369. NOTES ON § 139, JOHN, CHAPTER 17.—In this prayer of Jesus for himself and his disciples is the sublime exposition of the revelation made by him as the way to eternal life. Jesus prays first that, having glorified the Father in accomplishing his work, the Father may now glorify him, vss. 1–5; then for the disciples that the Father has given him, that they may be kept from the evil of the world, and be sanctified in the truth, vss. 6–19; and finally for all those who have believed or shall believe on him, that they may be one, he in them, and the Father in him, vss. 20–26.

Vs. 1, "glorify thy Son": To glorify is to make glorious, either in actual condition or in the eyes of others. In the latter case, it may be accomplished by mere words of praise (John 8:54), even false words of praise (Matt. 6:2). But a being of really admirable character can be best glorified simply through the making manifest of his true character: God is glorified when men see him as he truly is. The prayer of Jesus is that God will make manifest his true character and mission. This was to be accomplished through his death and resurrection, and all that was to follow as the sequel of these events. "That the Son may glorify thee": This is the end of all Jesus' work, to reveal, and by revealing to glorify God. It is through such

revelation that he is to accomplish his work of giving eternal life to man (vs. 2); for it is through the knowledge of God that eternal life is attained (vs. 3). To know God, i.e., to have a true fellowship with him, such relationship to God is life. Cf. par. 359. Vs. 5, "the glory which I had with thee before the world was": a prayer for restoration to that glorious condition of being which was his, not only before he came into the world (16:28), but even before the world was. This he can now pray for, "having accomplished the work" (vs. 4) which God had given him to do on earth. Such restoration is, indeed, now needful to that which he has still to do in the kingdom which he had established. Cf. par. 368, on John 16:7.

Vs. 6, "I manifested thy name": revealed thee, the name standing for the person and his character. Vs. 9, "I pray not for the world": perhaps better, I am not praying; i.e., this petition is not for the world. On other occasions he could, and did, pray for the world (Luke 23:34), even as he gave his life for the world. Vs. 17, "Sanctify them in the truth": by the impartation of truth, fit them for the work they have to do in the world. Vs. 19, "and for their sakes I sanctify myself": i.e., consecrate, devote myself to my task—a task which in his case involved death.

Vs. 21, "That they may all be one": one, i.e., in aim and spirit, even as Jesus was in perfect harmony with God. "That the world may believe that thou didst send me": When all the followers of Jesus manifest the same spirit, and that the Spirit of Jesus himself, the world can but believe that Jesus is God's messenger to the world. Vs. 24, "they also may be with me": Conscious that he himself is to abide in full and blessed fellowship with God, he desires that his disciples may enjoy the same; and this is possible through their possession of his Spirit and likeness to him. The pure in heart shall see God. They

that are one in spirit with Christ shall be in like fellowship with God. This is the supreme glory of the eternal life. Vs. 25, "O righteous Father, the world knew thee not, but I knew thee, and these knew that thou didst send me": This is the whole philosophy of the plan of salvation; to a world that knows not God (and hence is without life), the Christ, who knew God, comes, and they who recognize that he is sent of God receive him, to them Christ reveals the Father, and they become partakers of that love of God, and so of eternal life.

370. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Concerning what was there a dispute among the disciples? (2) Relate the incident of Jesus' washing of the disciples' feet. (3) What did Jesus intend by this to teach them? (4) What prediction did Jesus make respecting his betrayal, and what reply did the disciples make? (5) What question did Judas ask and what was Jesus' reply? (6) With what specially significant act did Jesus close the meal? (7) What are the chief and most frequently recurring thoughts expressed by Jesus in his farewell discourses recorded in John 13:31–16:33? (8) To what is he looking forward for himself? (9) What does he foresee for his disciples? (10) What comfort does he give them in view of what is coming to them? (11) What relation does he say that he sustains, on the one side to the Father, and on the other side to his disciples? (12) What is the teaching of the parable of the vine and the branches? (13) What is the meaning of the word translated Comforter? (14) What other titles are applied to him in these chapters? (15) What work does Jesus say the Comforter will perform? (16) In what sense did Jesus speak of coming again to the disciples? (17) For what and for whom does Jesus pray in his last prayer with his disciples? (18) In what sense, and for what reason, does Jesus desire to be glorified? (19) What does he specially ask for his disciples

who have already believed? (20) What is his comprehensive prayer for *all* his disciples? (21) When and how will that prayer be answered?

371. TOPICS FOR DISCUSSION.—

1. What interpretation does the Evangelist give (*a*) the departure of Jesus? (*b*) his return?

2. What interpretation does the Evangelist give to the meaning of discipleship?

3. Which seems more confirmed by experience: the physical return of Jesus in the clouds or the coming of God into the hearts of those who keep the teaching of Jesus as to love?

4. Why are John, chapters 14–16, so helpful?

5. How may we become one with God?

6. Did the early disciples understand Jesus as well as we?

7. May we expect to understand Jesus?

372. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The differences and similarities between the accounts of the Last Supper in (*a*) Matthew-Mark, (*b*) John, (*c*) Luke, I Cor. 11:23–26.

2. The spiritualizing by John of the primitive messianic belief.

3. The Last Supper in later Christianity (compare the Roman Catholic, Lutheran, Calvinist, and Baptist views as found in dictionaries edited by Schoff-Herzog and Mathews and Smith).

373. CONSTRUCTIVE WORK.—Write chapter xxxv of your Life of Christ, giving an account of the Last Supper and a summary of the discourses and prayer of Jesus in John, chapters 14–17.

CHAPTER XXXVII

THE ARREST, TRIAL, AND EXECUTION OF JESUS

§ 140. The Betrayal and Arrest.
John 18:1–11.

§ 141. Jesus Is Examined by Annas.
John 18:12–37.

§ 142. Jesus, though Declared Innocent, Is Executed by Pilate as a Political Offender.
John 18:28—19:37.

§ 143. The Burial of Jesus.
John 19:38–42.

374. Notes on § 140, John 18:1–11.—Vs. 1: "The brook Kidron" ran through the valley between Jerusalem and the Mount of Olives. At present its bed contains no water except during the rainy season or immediately after a heavy rain. Vs. 3, "band": better "cohort," a tenth of a legion, and containing normally about 600 men, but often much smaller. It was commanded by a tribune or chiliarch (vs. 12). A century constituted a sixth of a cohort. Vs. 4. Cf. Mark 14:49. Vs. 6, "they went backward," etc.: There was nothing miraculous about this experience. The crowd, many of whom knew of Jesus as a wonder-worker, recoiled at his approach, doubtless fearing lest he was about to use his powers against them. Vs. 8. Notice the heroism and forethought of Jesus. Vs. 9 is a parenthetical comment of the evangelist. The reference is to John 17:12.

375. Notes on § 141, John 18:12–27.—1. *The examination before Annas.*—Vs. 13, "Annas": This man, the head of a

family which furnished several high priests, had himself held the high-priesthood, 7–14 A.D. (See Josephus, *Ant.*, xviii, 2:1, 2; xx, 9:1.) He seems to have retained the title by courtesy (cf. Luke 3:2). Vss. 15–18 are very possibly out of chronological order. See below. Vss. 19–21 show Jesus' regard for his legal rights as a prisoner. No charge had been preferred against him, the private examination before Annas was contrary to express provisions of the rabbinical criminal code, and his refusal to bear testimony under such circumstances against himself was thoroughly legal. The same can be said of his demand that if charges were to be brought against him they should be brought by witnesses. Vs. 23. The reply of Jesus was an appeal to justice and legal procedure. He had simply demanded that his prosecutors introduce witnesses. With the exhibition of the brutality of the officer the informal examination closed, and Jesus was sent whither he should have first been carried—to the high priest and the Sanhedrin.

It is by no means impossible that the newly discovered Syriac MS (*Sinaiticus Syrus*) is correct, and that vs. 24 belongs immediately after vs. 13. If this be the case, all of the material here assigned to the examination before Annas must be regarded as belonging to the account of the only trial endured by Jesus before Jewish authorities, viz., that before Caiaphas and the Sanhedrin. If there were any examination held by Annas (vs. 13), we should then know nothing of it.

376. NOTES ON § 142, JOHN 18:28—19:37.—Vs. 28, "early": cf. Mark 13:35; about 6 A.M. "They entered not in," etc.: The house of a gentile defiled. "Might eat the Passover": the author's or more likely an editor's explanation of why they did not wish to be defiled. See par. 260. Jesus apparently was within the palace. Vss. 29, 30. Pilate began with the formal question as to the accusation under which he could try Jesus. The Jews at first attempt to compel him to pronounce sen-

tence without trial, upon their condemnation, and give no accusation. Pilate replies in scorn (vs. 30). Thereupon the Jews admit their inability to execute their condemned criminals (vs. 31). Singularly enough, the Talmud states that the power of life and death was taken from the Sanhedrin forty years before the destruction of the temple (70 A.D.). Vs. 32. This verse is the evangelist's or editor's explanation of why Jesus was crucified rather than stoned (cf. John 12:32, 33). Vss. 33, 34. All the evangelists agree that, in answer to the question of Pilate, Jesus admitted that he was a king. John, however, gives especial details. Vs. 34, "Sayest thou this of thyself?" etc.: The force of this question is this: "Am I to understand that I am actually confronting the charge adduced by the Jews? Jesus knew the Sanhedrin had condemned him on the charge of blasphemy for declaring himself to be the Christ. Vss. 36, 37. Jesus honestly admits that he is a king, though not of a political kingdom. He knows that such an admission may mean death, but will not equivocate. "He had come into the world to bear witness to the truth." Notice throughout this trial that Jesus knows his legal rights, but refuses to protect himself at the cost of throwing the slightest suspicion upon his conception of his mission. It was better to lose his life than save it at the expense of his ideals and his mission. "Thou sayest that I am a king": equivalent to an affirmation. John's account, from this point to 19:3, is similar to that of the Synoptists. With 19:4, however, begins the account of Pilate's last efforts to placate the Jews and avoid condemning an innocent man. Some of its particulars resemble those appearing earlier in the trial, but vss. 4, 5 make it evident that they belong after the scourging had been inflicted. Vs. 5, "Behold the man!": Pilate doubtless hoped the pitiable condition of Jesus would appeal to the hearts of his enemies. Vs. 7. The priests will not kill Jesus illegally. He must be con-

demned and executed by the Romans. They therefore bring in a new charge, and one which might easily be interpreted as a violation of the rights guaranteed Judaism. Vs. 8, "afraid": Jesus had deeply impressed Pilate, and this new charge appealed to the Roman's superstition. Vs. 11, "He that delivered me": i.e., Caiaphas. Jesus, always just, while not excusing Pilate, sees that, because he occupies an office to which he had been in God's providence appointed, he is under the necessity of pronouncing sentence, and that he is about to yield to the pressure of the priests. He righteously condemns the latter as the real offenders against justice. Vs. 12. Pilate's intentions are good, but the priests very skilfully compel him to balance the life of Jesus against his own interests. If he had not condemned Jesus, how could he have justified himself before the emperor, should the priests charge him with having released a man "speaking against Caesar"? All evidence would be against him, and Tiberius in his later years would hardly have appreciated any plea Pilate could make. It would have been all but impossible to convince the emperor that he should have released a man whom the religious head of the Jews himself denounced as a traitor and rebel. Further than this, it may very well have been that Pilate had already given offense to the Jews on the grounds stated by Philo and Josephus. He therefore chose to protect his own interests. What, after all, was the life of a poor enthusiast when compared with the career of a Roman procurator! Vs. 13, "the pavement": i.e., of the court of the palace. It is not altogether impossible that a portion of this very pavement has been uncovered under the convent of the Sisters of Zion, just north of the temple area, near the *Ecce Homo* arch. The pavement was evidently used at some time by Roman soldiers, since it has scratched upon it gambling devices, such as are numerous in the Roman pavements of Italy. The chair upon which Pilate sat was the

official seat of the procurator when pronouncing sentence. Vs. 14, "the preparation of the Passover": i.e., Friday of Passover week (Mark 15:42). Friday was ordinarily called the Preparation, i.e., the day on which conscientious Jews were to prepare everything for the Sabbath. This Sabbath fell in the Passover week. "The sixth hour": about 12, noon. Mark says (15:25) "the third hour," i.e., 9. No completely satisfactory adjustment of the two statements has yet been suggested. Perhaps the two accounts should be combined, placing the time of the condemnation 9–12 A.M. Vs. 15, "We have no king but Caesar": the priests were of the official class and ready to make this statement, so hateful to the people at large. Vss. 16*b*–37. John's narrative is strikingly like that of Mark, though with more traces of the eyewitness. He alone of the Twelve seems to have witnessed the entire tragedy. Vs. 20, "in Hebrew (Aramaic?), in Latin, and in Greek": i.e., the popular, the official, and the commercial and literary languages. Vss. 26, 27. Note the filial love of Jesus in his last moments. Vs. 31, "preparation": see par. 376. "Legs might be broken": a frequent way of killing those on the cross. The Jewish law was explicit that one "hung upon a tree" should be taken down before nightfall, lest his corpse should bring pollution in the land (Deut. 21:26). This would have had little weight on the first day of a crucifixion, for the victims might linger on for hours and even for days, but the approach of the Sabbath of the Passover week led them to ask that means be taken to insure the immediate death and removal of the three condemned men. Possibly they feared lest the great day be polluted by one of the three succumbing during the night. Vs. 33, "dead already": The cause of the death of Jesus has been variously conjectured. Some have thought it was due to a rupture of the heart. It seems at any rate probable that it was due to the struggles and agonies through which Jesus had passed.

Vs. 35, "he that hath seen," etc.: The reference is to the apostle John.

377. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Give an account of the betrayal of Jesus as told by John. (2) What was Jesus' attitude toward the use of defensive force? (3) Give an account of Peter's denial of Jesus. (4) What was the nature of Jesus' examination by Annas? (5) What sort of charge was it necessary for the Jews to establish before Pilate? (6) Describe the interview of Pilate with Jesus. (7) Why did Pilate condemn Jesus? (8) Why did the chief priests object to the ground upon which Jesus was executed? (9) Who was present at the crucifixion of Jesus? (10) What caused the death of Jesus? (11) Describe the burial of Jesus.

378. TOPICS FOR DISCUSSION.—

1. Who was really responsible for the death of Jesus?
2. What estimate does a man like Pilate have of Jesus?
3. How far is it true that all the disciples abandoned Jesus after his arrest?
4. Did Jesus actually die? If so, was his death due to any mortal wound or to physical collapse?
5. Could Jesus have avoided death if he chose?
6. Would he have been equally the Savior if the Jewish people had accepted him and he had lived years, to die at last peacefully as a teacher?

379. SUPPLEMENTARY TOPICS FOR STUDY.—

1. Crucifixion as a form of punishment.
2. The character of Pilate.
3. Joseph of Arimathea and Nicodemus.

380. CONSTRUCTION WORK.—Write chapter xxxvi of your "Life of Christ," following the account in John.

CHAPTER XXXVIII

THE GLORIFIED CHRIST

§ 144. Jesus Appears to Mary Magdalene.
John 20:1–18.

§ 145. Jesus Appears to the Twelve.
John 20:19–25.

§ 146. The Faith of Thomas and the Faith of All Believers.
John 20:26–29.

§ 147. The Conclusion of the Gospel.
John 20:30, 31.

§ 148. (Appendix):

1. Other Appearances of Jesus to His Disciples.
John 21:1–23.

2. The Guaranty of the Truth of the Gospel.
John 21:24, 25.

381. Notes on § 144, John 20:1–18.—(*d*)[1] Vs. 2, "she runneth therefore, and cometh to Simon Peter": This narrative concerning Mary Magdalene is entirely independent of the other accounts. It may be either (1) that Mary came to the tomb alone before the other women; or (2) that, coming with them, she turned back as soon as she saw from a distance that the stone was rolled away, and ran to the lodging-place of John and Peter, the other women meantime going on and entering the tomb; or (3) still, again, that what is here told of Mary Magdalene is simply a variant account of what is narrated by Mark; being here told of Mary only, there of the other women as a company.

[1] The italic letters refer to the summary of the resurrection appearances in par. 281 and p. 287.

(*g*) Vs. 5, "the linen cloths": Cf. John 19:40. Vs. 5, "stooping and looking in": in Luke 24:12 said of Peter. "Yet entered he not in": Notice the characteristic difference in the conduct of John and Peter respectively. "The linen cloths lying": The significance of these details (see also vs. 7) is as showing that the body had not been hastily removed, but that Jesus had himself deliberately laid aside these garments of the grave. Vs. 8, "and he saw and believed": i.e., that Jesus had risen from the dead. Vs. 9, "for as yet they knew not the scripture": hence needed the demonstration of actually seeing the empty tomb. To judge from the arguments used by the early church, these scriptures were Pss. 16:8–11; 2:7.

(*i*) Vs. 16, "Jesus saith unto her, Mary": The use of her name shows her that he with whom she is speaking is someone who knows her, and this arresting her attention leads to her recognition of Jesus. Vs. 17, "touch me not, for I am not yet ascended," etc.: The purpose of these words is to disabuse Mary's mind of the impression that Jesus has returned to be with his disciples as formerly; not so, says Jesus, but I have yet to ascend to my Father. "Go unto my brethren": See Matt. 28:10. We might have expected that after his resurrection Jesus would use language tending to separate himself from his disciples; on the contrary, he employs now the terms of closest intimacy and kinship. Even more significant than this word "brethren" is the language of the rest of the verse, "my Father and your Father, and my God and your God." Not simply Jesus of Nazareth, but the risen Christ counts his disciples as his brethren, and bids them look up to God as their common Father.

382. NOTES ON § 145, JOHN 20:19–25.—(*o*, *p*) Vss. 19, 20 run closely parallel to Luke 24:36–40. Vss. 21 ff. introduce additional matter. On vs. 21 see John 17:18. Vs. 22, "breathed on them": The breath, as that the continuance of which proves

life and the cessation of which means death, was from the earliest times associated with the spirit (the word for breath is also the word for spirit in both Hebrew and Greek); here the breathing on the disciples symbolizes the impartation to them of that Holy Spirit which was in him. On vs. 23 see Matt. 18:18 and I John 5:16, 17. Possession of the Spirit of God would enable them to distinguish the unrepentant from the really repentant sinner.

383. NOTES ON § 146, JOHN 20:26–29.—(*q*) Vs. 26, "after eight days": i.e., a week later; consequently on a Sunday also. Between the tarrying in Jerusalem for a week, thus implied (see also Luke 24:49), and the command to depart to Galilee, with the implication that there they would, for the first time, see him (Mark 16:7; Matt. 28:16), there is a difference of representation which can be accounted for only by recognizing the existence of two traditions, each to a certain extent ignorant of the content of the other. See above, par. 287. Vs. 27, "reach hither thy finger," etc.: Jesus always refused to manufacture evidence to convince those who did not wish to believe. But he is most considerate of the weakness and doubt, even the blameworthy doubt, of those who are willing to believe. Vs. 28, "my Lord and my God": not an identification of Jesus with God the Father, but a glad recognition that Jesus, as the revelation of the Father, is for him both Lord and God. Vs. 29, "blessed are they that have not seen, and have believed": i.e., who have accepted good testimony. He who will learn by experience does well; but he also does well who is willing also to accept the testimony of good witnesses. This important truth is repeatedly emphasized in this gospel.

384. NOTES ON § 147, JOHN 20:30, 31.—The gospel was originally intended to end with chapter 20, and vss. 30, 31 are the writer's statement of his purpose in writing. "Many other signs" probably refers especially to the signs of his resurrection

(cf. Acts 1:3), meaning many besides these that are recorded in chapter 20; yet "these" things that "are written" probably include, by implication at least, the whole book. The purpose of the record is first intellectual, to maintain the conviction (cf. par. 296) that Jesus is the Christ, the Son of God; but this itself has for its purpose the maintenance, on the basis of such conviction, of eternal life in his name, of life-fellowship with God (cf. par. 369) through Jesus Christ accepted as his Son.

385. NOTES ON § 148, JOHN 21:1–25.—(*r*) This whole section constitutes an appendix to the Gospel of John, which has already been brought to a conclusion in 20:30, 31 (par. 384). It seems to be from the same hand as the rest of the gospel, but has been added after the gospel was regarded as complete. The motive of its addition is probably to be found in vs. 23. John's survival to extreme old age had given rise to the interpretation of Jesus' words to him as a prediction that he should not die. When, therefore, he died, his death seemed to disprove Jesus' prediction, and so discredit both disciple and Master. Hence there arose the necessity to point out exactly what Jesus had said and what it meant.

1. Vss. 1–14 call for no special comment. Their general import as evidence of the resurrection of Jesus is the same as that of Luke 24:36–43.

In vss. 15–17 Jesus recommissions, as it were, the disciple who had denied him, emphasizing his duty to care for his brethren (cf. Luke 22:32). Much—probably too much—has been made of the difference between the two words for "love" in this passage (see margin of R.V.). The variation is probably, like the change "lamb" to "sheep" and "feed" to "tend," merely rhetorical. Vs. 19, "Signifying by what manner of death he should glorify God": the language of Jesus doubtless referred primarily to the feebleness of old age, and the necessity of depending upon others, thus intimating how long-con-

tinued and arduous would be the task and service which he was giving him. But when, as tradition says was the case, Peter had died by crucifixion, then Christians saw in the words a reference to this fact also. On vs. 23 see above.

2. Vs. 24, "this is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true": This verse is evidently shown by the "we" of the last clause to be, not from the hand of the disciple referred to in the first clause, but from persons who knew him and the trustworthiness of his testimony. The disciple is evidently the one mentioned in vss. 20, 23, and, as vs. 20 clearly shows, one of the Twelve, and of the inner circle of the Twelve, and can have been no other than John. The verse is thus a very early testimony to John as the source of the narrative, and the word "wrote" naturally implies that he left his material, in part at least, in writing. Vs. 25 is probably not from the hand of John himself, but an addition by the same persons who in 21:24 certify who wrote the book. The first clause repeats in effect 20:30; the second clause is an oriental hyperbole emphasizing the incompleteness of the written records of the life of Jesus.

386. QUESTIONS AND SUGGESTIONS FOR STUDY.—(1) Give an account of the resurrection morning as told in the Fourth Gospel. (2) Tell the story of the appearance to Mary. (3) To Thomas. (4) Give the added accounts of the resurrection appearances of Jesus. (5) What is the purpose of the Fourth Gospel? (6) What guaranty of its reliability is given?

387. TOPICS FOR DISCUSSION.—

1. Did the disciples' faith in Jesus as Savior spring from the resurrection?

2. Is an acceptance of all of the accounts of the resurrection necessary for belief in him as the revealer of God?

3. What help does the disciples' faith in the risen Christ give to our hope for life after death?

4. When does eternal life begin?

5. Is Matt. 5:44–48 a description of the moral attitude of the eternal life?

6. How much influence does the future life have on your moral life? Might it have more if Jesus were treated more seriously as its exponent and example?

388. SUPPLEMENTARY TOPICS FOR STUDY.—

1. The different descriptions, direct and indirect, of the resurrection body of Jesus.

2. The historicity of John, chapter 21.

3. The central teaching of the Gospel According to John.

389. CONSTRUCTIVE WORK.—Write chapter xxxvii of your "Life of Christ," narrating the appearances of the risen Jesus and emphasizing their value as shown by the Fourth Gospel. Then add a summary of the interpretation given Jesus by this gospel.

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